

SAINT PAULS
TRIVMPH,

OR

Cyanea illa & dulcissima Cantio,

THAT

Swan-like and most sweet Song, of that
Learned and faithfull Seruant of GOD,
Mr. IOHN RANDALL, Bachelor of
Diuinitie :

Vttered by him (in an Eleauen SERMONS,
vpon the Eight Chapter of St. PAUL his Epistle to
the Romans, vers. 38. 39.) lately before his death,
in the time of his great and heauy Affliction, and
vpon the Communion-dayes, either
altogether, or for the most part.

AND

Now published for the glory of God, the edification of
his Church and people, and the honourable memoriall
of the Author, by WILLIAM HOLBROOKE,
Preacher of the word of God.

LONDON:

Printed by T.S. for Richard Redmer, and Nathanael Newbery,
and are to bee sould at the signe of the Starre vnder
St. Peters Church in Cornehill, and in
Popes-head Alley, 1623.

11

11

11

11



TO M^r. DOCTOR
CHAMBERS, DOCTOR OF
Diuinity, and Pastor of *S. Andrews*

Hubbart in little Eastcheape London,

and to M. Mathew de *Quesier*, M. Richard

Stratton, M. Thomas *Olive*, M. Robert *Wood*,

M. Edward *Maddeston*, M. Giles de *Butt*, and to the

rest of the Parishioners of the said Parish;

All grace and happinesse in this

life, and that which is

to come.



After Doctor, and you the rest, my
louing friends. It is no insolete nor
vnwarrantable course, for men to
be publishers of the Labours of o-
thers, and to haue a hand in bring-
ing them forth into the view of
the world, and that after the death
of the Authors of them, if we ei-
ther consider the examples of the seruants of God in holy
writ; as first of the men of *Hezekiah*, concerning diuers of
Solomons Prouerbes ^a; secondly of *Solomon*, or some other,
concerning the words of *Ager* ^b; and thirdly, of *Solomon*

A 2

himselfe,

^a *Inscript. cap.*

^{25.} *Prouerb.*

^b *Inscript. cap.*

^{30.} *Prouerb.*

THE EPISTLE

*cInscript. cap. 31
Prouerb.*

*Vide Aben. Ex-
va. Mercer. Iun.
Cartw. Iansen.
Muff. in hos
locos.*

himselfe, concerning the words and counsell of his Mother to him^e : Or, if we consider the practise of holy men in all ages, both ancient and moderne, as, to instance in the writings of that late and worthy seruant of God Mr. Perkins, how many of them are extant, to his neuer dying fame? and yet most of them published by others after his death, as is plainly to be seene, if we looke but in the Title-pages of most of them : Wherein those worthies did (as it were) the office of spirituall Midwiues. in helping such children to birth : And, had it not beene great detriment to the Church of God, present, and to come, and great pitty that such goodly children should haue bin brought to the birth, and there haue perished for want of some to helpe to bring them forth? Vpon consideration of this that hath beene said, I haue afforded my helpe to the bringing forth of this ensuing Treatise, a worthy and excellent worke, of a learned and faithfull seruant of God (not long since deceased) well knowne to you and me. The excellency of it wil appeare, first if the particulars therein intreated of, be but generally considered ; as first, the spirituall Communion or coniunction that is betwixt God and the faithfull. Secondly, the bond of this coniunction, the loue of God. Thirdly, the ground of this coniunction, Christ Iesus. Fourthly, the speciall interest the faithfull haue in him, and he in them. Fifthly, the certainty of the spirituall safety of Gods children amidst all dangers, and against all commers. Sixtly, the assurance the faithfull haue, and may haue, in this life, of Gods loue, and so of saluation. Seauently, the Christian mans bearing of himselfe vp in, and against all danger, vpon this assurance, with a declaration and disco- uery of diuers of our enemies, and what they can doe against vs : If these be not excellent theames, I know not what are. Secondly, the excellency of this worke will appeare if the strict and yet plaine and easie methode which is vsed therein, be considered, which will make it delight- full to euery one that readeth it, methode being to the matter

DEDICATORY.

matter spoken and vitered, as fashion to apparell, forme to building, and as *Picture of Silver* to *Apples of Gold*, which make much to the lustre and beauty of the Apples, and cause them to be delightfull to, and to be much desired, of the beholders. Thirdly, the excellency of this Treatise will appeare, if we consider the seasonablenesse of its birth: It is borne, and cometh forth in due time; For it entreateth at large of the afflictions & dangers to which the faithfull are and may be, subiect in this world, and furnisheth them with matter of support, in, and against them all. And when, or in what time could this Argument bee more seasonable then now, and at this time, wherein the Church and people of God are in such distresse, hazard, and danger, and the destroying Angell of God is so abroad in many places of the world, and all places almost filled with warres, and rumors of warres, and who knoweth when these things shall end? Fourthly, the excellency of this Treatise will appeare, if we consider the fitnessse of, and the enablements wherewith this man was enabled to write and speake of this Subject, which were very great and many, whether we consider the endowments of Learning, nature, grace, or experience; for besides the three former, he was a man experienced in afflictions, being then, when he studied, writ, and preached these following Sermons, and for the space of many yeares before, a man of many troubles, and of greivous, and of heauy afflictions, by which (through the gracious blessing and worke of Gods spirit) he was made (as holier and better, so) fitter to write and speake of the nature, kindes, degrees, and effects of troubles and afflictions. and of what they can doe, and of the supports in them, & against them. For, as euery man is best able to speake, and discourse of that profession, and the Mysteries thereof, of which he is ^d, so is that man that is, and hath beene long a man of troubles, fittest to write and speake of them, and of all thing, belonging to them. That this man was, (both then when he writ, and spake these

Proverb. 25. 11.

*d Nauita de
uentis, de tauris
annat arator,
enumerat miles
vulnera, pastor
oues. Propert.*

THE EPISTLE

these Sermons, and had beene for long time before) a man of troubles, and heauy afflictions, besides the testimony of all that knew him, his owne words (which I finde written with his owne hand in his booke, by way of Preface to these following Sermons) doe plainely shew, his words are these: After a heauy burthen, of many heauy infirmities, and sore afflictions, and hideous temptations, long endured, and still continuing vpon me, I am come forth once againe to speake in this place, not in any sence of strength recouered, nor yet in any liuely hope of any ability to goe through with this great worke, but onely in obedience to Gods commandement, who hath now brought mee, I know not how, vnto this seruice, and in faith alone. This Treatise (excellent as aforesaid in so many respects) I haue beene moued to Dedicate to you Mr. Doctor, and to you the rest of my louing friends, for three reasons. First, because I conceiue that it doth more properly belong vnto you, then to any other, for, to whom should it belong, if not to you, Mr. Doctor, who succeed the Author of it in his pastorall charge? whereby you may see how & with what kinde of nourishment, he fed his, now your people: And to what people doth it more properly belong, then to you my louing friends, for whom it was first conceiued, studied, penned, and preached? Secondly, that I might manifest my intire loue and hearty wel-wishing to you all, amongst whom I haue exercised my Ministry for the space of nine yeares last past, and still doe by the mercy of God. Thirdly, that I might bee a meanes of further knitting, and continuing you in vnfained loue one towards another, by ioyning you together in this Dedication of this worke, whom God hath, by his speciall providence, ioyned together in that neere band of relation, of Pastor and people. That this may be, and that you, and all others to whom this Treatise shall come, may gaine, as much spirituall good, as the Author, in studying, penning, and preaching, and I in publishing desire,

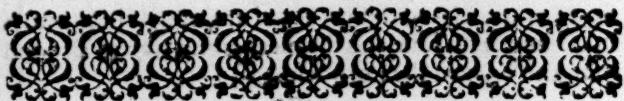
DEDICATORY.

I doe, and will pray to him that is the God of loue, and
the giuer of all good things, and that through him who is
the Sonne of his loue, and the meanes and way of all good
things to vs, euen the Lord Iesus,

In whom I am yours in the

service of the Lord,

William Holbrooke.



To the Christian Reader.



*V*nderstand (Christian Reader) that these following Sermons, were giuen by the Author (as they were written by his owne hand) to his louing friend Mr. Edward Misselden, Merchant, who most Christianly, and willingly, vpon the first motion deliuered them vnto me, and condescended to the publishing of them, knowing that bonum, quo communius, eo melius, a good thing the more common it is, the better it is, for which thou art much beholding to him, for by this meanes thou hast these Sermons as they were penned and preached by the Author, without addition or detraction. Reade and meditate thoroughly vpon them, thou shalt not (I assure thee) repent thee of thy labour, for thou shalt finde therein much deepe, and necessary heauenly doctrine, and (through Gods blessing) be furnished with armour of prooffe against all dangers and troubles whatsoeuer, that are vpon thee, or may befall thee in this life. Be thankesfull to God, for this, and all meanes of thy spirituall good, which he affordeth thee, and forget not to pray for him, who forgetteth not to pray for thee and the whole Church of God, and who will euer be thine in the seruice of the Lord,

William Holbrooke.



SAINT PAULS TRIUMPHES,

OR

The SAINTS Coniunction with
GOD, and support in
TROUBLES.

In the 116. Psalme, verse 10. the Prophet Dauid speakes thus of himselfe, I beleueed, and therefore did I speake. In imitation of the practise of the Prophet, the Apostle Paul, 2 Cor. 4. 13. takes up the very same speech: We also beleuee (saith hee) and therefore wee speake. And in imitation of that practise, both of the Prophet and of the Apostle, I am now come here to speake as God shall enable me; that which God hath enabled me to beleuee, I beleuee that which I speake, and I speake that which I beleuee, and because I beleuee it, therefore I speake it: And what is that which I beleuee and speake? Euen the very same matter and words, which the Apostle Paul beleueed and spake in the depth of his Afflictions.

B

THE

THE FIRST SERMON.

ROMANS Chap. 8. Verſ. 38. 39.

For I am perſwaded, (or I am ſure,) that neither Death nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to ſeperate vs from the loue of God, which is in Chriſt Ieſus our Lord.



Or I am perſwaded, (or I am ſure, &c.) It being the ordinary portion of all Gods children to ſuffer many afflictions in this life; It was therefore the ordinary practice of the *Apoſtles*, to miniſter comfort and conſolation to all Gods children, againſt all their ſufferings. Thus the *Apoſtle* here in this place to comfort himſelfe, and the faithfull againſt all afflictions, propounds two conſiderations: Firſt, what the afflictions are that may befall Gods children; Secondly what harme they can doe them. And this he doth from the 35. verſe. Firſt, what the afflictions are that Gods children are ſubiect to in this life; and they are of all ſorts, ſore and heauy, Tribulation, Diſtreſſe, Perſecution, Famine, Nakedneſſe, Perill, Sword, &c. Secondly, what harme can they doe to Gods children? He doth not exempt vs from any bodily dangers, (for therein wee are as other

other men) but they cannot endanger our spirituall estate, to deprivē vs of that, they cannot sepearate vs from the loue of God, which is in Christ Iesus our Lord, for so the question intends, *verse 35. Who shall sepearate vs from the loue of Christ?* (shal Tribulation, or Distresse? As who should say, nothing can: No, they are so farre from doing vs harme in our spirituall estate, as that contrariwise, we are much the better for them, in that kinde: *In all these things wee are conquerors, and more then conquerors, through him that loued vs, verse 37.* And hereupon the Apostle growes to a peremptory resolution, and determines the matter clearly, both on his owne part, and on the part of all the faithfull, *That neither life, nor death, nor Angels, nor Principallities, &c. shall euer sepearate vs from the loue of God, which is in Christ Iesus our Lord, verse 38. 39.*

The parts of this Scripture are two: First the Apostles resolution, *that neither life nor death, &c. shall euer sepearate him from the loue of God:* Secondly, his protestation of this his resolution, *I am perswaded (or I am sure of it.* First, the Apostles resolution, *that nothing shall sepearate him, &c.* The substance and effect whereof is this; that true beleeuers can neuer fall away vtterly from grace; which he expresseth in these termes, *that nothing can sepearate vs, &c.* So long as God loues vs, we can neuer vtterly fall away from grace: But God loues vs alwayes; nothing can sepearate vs from his loue: Therefore we can neuer vtterly fall away from grace. And that he might not seeme to speake vnaduisedly, or rashly, he knowes not what, therefore he casts vp his reckoning before-hand, as

the wise King doth before he vndertakes War, *Luke 14.31.* So doth the Apostle, for he and set before his eies, all the causes & dangers of falling away that may be thought of, & then heartens himselfe against them all, *against death, against life, against Angels, &c.* and against all commers; neuer shall *any thing seperate vs from the loue of God, neither death, nor life;* saith the Apostle: What danger soeuer befalls vs, it befalls vs either in our life, or in our death, but neither in *death, nor in life, shall any thing seperate vs,* (saith the Apostle,) therefore nothing can: Yea, but yet wee may be ouermatched with mighty enemies, which are too strong for vs, *as Angels, Principalities, Powers;* the Apostle continues his resolution, that God is infinitely more strong and mighty to saue vs, then all our enemies are to destroy vs, and therefore saith, *nor Angels, nor Principalities, nor Powers, shall euer preuaile against vs:* Yea, but though our present state be good enough, yet things to come are vncertaine; We know not yet how hardly we may be bestead hereafter vpon our death-beds, &c. But saith the Apostle, all shall be well then too, our God is not a God a farre off, but at hand too; our louing God is not onely for the time present, but for the time to come, euen for all eternity, his loue neuer changeth: And therefore as our state is good for the present, so it is for the time to come, God hath secured vs for that too, *neither things present, nor things to come:* Yea, but there is a great *height* aboue vs, we may bee snatched vp of that, and a great *depth* below vs, wee may be swallowed vp of that: No, saith the Apostle, our God that loues vs, rules in all things, both in
the

the *highest heights*, and in the *lowest depths* that are, and therefore it is neither the *height of Heauen*, nor the *depth of Hell* that can separate vs: Yea, but there are infinite Creatures in the world, and wee know not what mischief they may doe vs: but saith the Apostle, they are but Creatures, and therefore in the hands and disposing of God their Creator, who is our louing Father in Christ Iesus, and therefore not any one of them can, nor all of them together shall, be able to separate vs, &c.

Now secondly of his protestation, *I am perswaded, or I am sure of it*. It is not a bare conceit, but a full perswasion in me: I doe not goe by thinkings and guesings, but vpon a sure ground, I am sure of it, and here I make it knowne to all the world, bee it knowne to the faithfull, for their comfort and reioycing; be it knowne to the wicked, for their terrour and astonishment; be it knowne to the Angels in heauen; and be it knowne to the Diuels in hell, that I am perswaded, that I am confident in it, *that neither death nor life, &c.* Oh Paul, great was thy faith! Oh thou beleeuing Man or Woman whatsoeuer thou art, labour and strue thou to get this perswasion into thy heart, and if thou canst not get this full perswasion which was in the Apostle, yet labour to be a true Beleeuer, make sure worke for that, and then Paul doth here assure thee, as himselfe, that neither death, nor life, &c. shall euer be able to separate thee from the loue of God in Christ Iesus; for Paul doth not speake this onely in particular of himselfe, but of vs, putting it the case of euery beleeuing Man and Woman: He saith not nothing can separate me, but

vs : that is, all the faithfull : and surely hee had the Spirit, and could not be deceiued, and therefore what was his case, is ours. I am sure, not any thing can seperate me; and I am sure not any thing shall seperate them, whosoeuer they be, that haue sauing faith: For *I am perswaded*, saith the Apostle, *that neither death nor life, nor Angels, &c. shall be able to separate vs from the loue of God which is in Christ Iesus our Lord.*

Now for my more orderly proceeding, and your better vnderstanding, I will cast this Scripture into this mould; The whole substance of the Text doth spend and empty it selfe into these seauen particulars: First, is a matter of Implication, and that is, that there is a Communion or Coniunction betwixt God and the faithfull; Separation presupposeth Coniunction: when the Apostle saith, *nothing can separate vs from God*, it is necessarily implied, that there is a Coniunction betwixt God and vs: for things that were neuer ioyned together, cannot be said to be separated one from the other. Then secondly, he expresseth the Bond of this Coniunction, and that is the *loue of God*. Thirdly, he shewes the ground and foundation of this Bond and Coniunction, and that is, *Christ Iesus our Lord*. Fourthly, he declares a speciall Interest that the faithfull haue in Christ Iesus, by a note of neere and speciall reference betwixt Christ and the faithfull, *our Lord*. Fifthly, the Apostle a-uoucheth the certainty of the safety of Gods Children amidst all dangers, *nothing can separate vs* : and this hee enlargeth in many particular dangers, euen the greatest that can be imagined, *Death, life &c.* Sixtly, he protesteth his Confidence which hee hath concerning

concerning this their safety, as being the vndoubted truth of God, *I am perswaded, (or I am sure, &c.)* Sequentially, he beares vp himseife boldly vpon this assurance, against all afflictions and dangers that euer did, or euer could, befall him, for this is the maine drift of this whole discourse, being propounded by way of a Reason, *for I am sure*: Why doth he insult ouer all these? Because hee is sure, and bold against them all.

Now to the particulars, and first for the matter of Implication: The Doctrine is this. All true beleeuers are ioyned to God in Christ, and haue a gracious and an holy and spirituall Communion and fellowship with him. The point is but implied here, and therefore I must not be very large in it; but yet because it is so implied as being one speciall meanes of our standing fast in the state of Grace, it must not be left vntoucht, nor yet too sparingly handled. It is a Doctrine hard to be vnderstood, and I dare say, it passeth the capacity of man to vnderstand it in the perfection of it: I say it is hard to be vnderstood, but it is harder to be beleeued, but hardest of all to be practised; we will speake somewhat of it therefore; first, by way of Explication, that so we may the better vnderstand it: secondly, somewhat by way of Confirmation, that we may the better beleue it: thirdly, somewhat by way of Application, that wee may the better practise it.

First, for Explication, there is a twofold Communion with God, one generall, the other speciall: the generall is common to all the Creatures; all haue communion with God, *they in him, and he in them; they*

in

Doct.

Explication.

in him as their Creator, he in them, as his Creatures : And this communion they haue with God in Christ too, *who is the first begotten of euey Creature, and in him all things consist, Colos. 1. 15. 17.* as if he should say, Christ hath Communion with God, for hee is the *Image of the inuisible God :* the Creatures haue communion with Christ, for *hee is the first begotten of euey Creature, and in him all consist;* and so consequently, all the Creatures haue some kinde of Communion with God. The speciall Communion is two-fold, either that Communion which the Angels haue with God, or that men haue with God; the first wee will let passe as not so incident to the point in hand : For the second, the Communion which men haue with God, it is of two sorts also, generall or speciall: Generall, which all men haue with God by nature, as men, for Christ hauing taken vpon him the whole nature of mankinde, all men doe Communicate with him; as he is man they partake with him, and he with them, as man with man, as the Apostle shewes, *Heb. 2. 14. For as much as the Children were partakers of flesh and bloud, hee also himselfe likewise tooke part with them, &c.* The speciall Communion is that which we haue with God through Christ by grace, and this likewise is of two sorts, either in the outward meanes, or in the inward truth of grace : In the outward meanes of grace, and this is the case of all Professors of the Gospell, that are outwardly called to the Communion of the word and of the Sacraments, they haue Communion with God in Christ, in respect of the outward meanes of grace, and are reputed members of Christs Body, and this they haue, as Christ

is head of the Church visible. In the inward truth of grace; and this is proper and peculiar to the faithfull onely, that are effectually called, and by faith truly ingrafted into Christ; and this Communion they haue with God in Christ, as Christ is the head of the Church inuisible, that is, of the whole company of Gods chosen, and this is the true Communion here intended: Vnderstand it thus; God loues his chosen freely in Christ Iesus; and in his loue, giues his Spirit to his chosen; by his Spirit, hee workes faith into their hearts; by faith Christ dwels within them, and is made one with them, and they with him, and so in him they are made one with God: so then, if yee aske me what this Communion is, I say it is our v-niting or ioyning to God; If yee aske me who are the persons that are ioyned? they are true Beleeuers, all they, and none else; If ye aske me, in whom they are ioyned? I say in Christ Iesus. Lastly, if yee aske mee what manner of Communion this is? I say, it is by grace, and by the Spirit, and therefore it is a spirituall and holy Communion: and so you haue the whole Doctrine, and euery branch of it plainly cleared and opened. So much for Explication.

Now secondly for Confirmation, and that shall be both by Scriptures and Reasons: First by Scripture, *2 Pet. 1. 4. We are made partakers of the godly (or diuine) nature, &c.* True Beleeuers are not onely made partakers of Gods blessings, or of his giuists, but of Gods nature and being: And how? not by way of partition, as if some part of the godly Nature were taken from God, and giuen to vs, for that is impossible, the diuine nature can neuer be deuided; but by
C way

Confirmation.
1. By Scrip-
tures.

The Saints Coniunction with God,

way of Communion, as communicating in the nature of God by a blessed vnion, *1 Cor. 6. 17. He that is ioyned to the Lord, is one Spirit.* The Apostle here affirms two things of euery true beleeuers; First, that euery true Beleuer is ioyned or glewed to the Lord, as the word signifies; Secondly, the proceede of it, and that is this, that they are one Spirit: Euery true Beleuer is ioyned or glewed to the Lord; there is our Coniunction: Euery Beleuer that is ioyned to the Lord, is one Spirit; there is the proceede of this Coniunction, euen to an holy and sound Communion. The Scripture speaks yet more particularly, affirming, that we are not onely ioyned to Gods being and nature, but to euery person in the God-head: This blessed Communion is made betwixt vs and the whole blessed Trinity, the Father, Sonne, and holy Ghost, as in the *1 of Iohn 1. 3. Our fellowship is with the Father, and with his Sonne Iesus Christ*, there is our Communion with the Father, and with the Sonne. *1 Cor. 1. 9. Ye were called vnto the fellowship of his Sonne Iesus Christ*: there is our Communion with the Sonne: and in the *2 Cor. 13. 13. The Communion of the holy Ghost be with you all, &c.* there is our Communion with the holy Ghost: We haue this Communion therefore with God the Father, God the Sonne, and God the holy Ghost. In precise termes take it thus; wee haue a Communion with God in Christ, through the Spirit: God the Father is the subiect to whom wee are vnited; Christ is the Mediator in whom we are vnited; the Holy Spirit is the worker by whom we are thus ioyned and vnited. God loues vs freely, and in his loue, giues vs his Spirit,

rit, and thereby workes faith in our hearts, and by Faith, and by the Spirit, Christ is made one with vs, and we with him, and in him wee are made one with God. So much for proofes by Scripture.

The Reasons why there is such a Communion of the faithfull with God, are these. The first reason is, *the Loue of God to them.* Ezck. 16.8. *When I passed by thee, and looked upon thee, behold thy time was the time of loue, and I spread my skirt over thee, and couered thy nakednesse, yea I sware vnto thee, and entred into a covenant with thee, saith the Lord God, and thou becamest mine.* What is the reason that the Lord did all this for his people? It was his loue, *it was the time of loue*, and therefore he did ioyne them to himselfe, and made them his. Yet further, our Communion with God in Christ, is compared to a *Marriage*, in Scripture, *Hosea 2. 19. 23. Ephes. 5. 31. 32.* Now why doth a Man marry a Woman? Is it not because he loues her? else hee dissembles; but God cannot dissemble: And therefore the maine reason why God marries vs, and makes vs one with himselfe, is this, because he loues vs.

Secondly, the mediation of Christ makes this Communion, God is in Christ, and the Beleeuer is in Christ, and there is the Communion, the Beleeuer is one with God in Christ: Christ by his Incarnation makes this Communion, by his intercession he procures it, and by his death he doth purchase it, and by our sanctification, he applyes it, and makes it ours. By his Incarnation hee makes it: For Christ being God, and comming downe, and taking our nature vpon him, and becomes man, then there is *Emanuel*,

Confirmation
by Reasons.
Reason 1.

The Saints Coniunction with God,

God with vs, *Matth. 1. 23.* not onely God with Christ, as hee being made one with God, but God with vs, as we through Christ being made one with God, and he with vs. Secondly, in his Intercession, he procures it, as *Ioh. 17. 20. 21. 22.* Neither pray I for these alone, but for them also that shall beleue in me through their word, that they may all be one, as thou Father art in mee, and I in thee, that they also may be one in vs: Here Christ prayes for all true Believers, and what is his request? that they all may be one, &c. that is, there may be an holy Communion, not onely betwixt themselues, but betwixt them and God also, and surely Christs prayer was neuer denied, but God heares him alwaies, *Iohn 11. 42.* therefore if he hath prayed for it, he hath procured it. Thirdly, by his death he purchased it, *Rev. 5. 9.* Thou hast redeemed vs to God by thy blood, &c. Christ hath bought vs, and paid dearly for vs, euen his owne precious blood, and whom hath he bought vs to? to God, that we might be his, that is, that hee may own vs as his people, and that we may own him as our God. Fourthly, he applyes it to vs, and makes it ours in our Sanctification, *Heb. 2. 11.* For both hee that sanctifieth, and they which are sanctified, are all one: Til we are sanctified we are neuer truly ioyned to God, but when once we are sanctified, that is, when we begin to be truly holy in our hearts, & in our liues, then are we already admitted into this blessed Communion with Christ, and so with God; then hee that doth sanctifie, and they that are sanctified, are all one.

Reason 3.

Thirdly, the Bond of the Spirit is another reason of it: Gods Spirit hath a speciall intercourse, and doth mannage

mannage this whole businesse betwixt God and vs, *Gal. 4. 6. God hath sent forth the Spirit of his Sonne into our hearts, crying Abba Father*: God sends his Spirit into our hearts, thereby God Communicates with vs, as with his Sonnes: By this Spirit we cry *Abba Father*, and thereby we Communicate with God as with our heavenly Father, there is Gods Communion with vs, and ours with him: All the exercises of Gods Communion with vs, are carried by his Spirit: If he teach vs, hee doth it by his Spirit, if he comforts vs, he comforts vs by his Spirit; if hee adopt vs, he adopts vs by his Spirit, if hee scales vs, if he sanctifies vs, hee doth it by his Spirit; whatsoeuer God doth to vs in this Communion, hee doth it all by his Spirit: And on the other side, all the exercises of our Communion with God, are carried by his Spirit; If we pray, we pray by the Spirit; if we beleeue, we doe it by the Spirit; if we loue God, if wee obey God, we doe it by the Spirit; that wee pray to God, that we beleeue in God, that we hope in God, loue, and obey God, it is all by the Spirit of God, there is one and the same Spirit in God, and in vs: therefore the Bond of the Spirit is one speciall cause of this Communion which we haue with God.

— The last Reason is from the nature of faith, which is of this Nature, that it vnites and ioynes the subject or person beleeuing, to the object or thing beleeued, and makes them one, *By faith we are ingrafted into Christ, Rom. 11. 19. 20.* As a Syence is ingrafted into a Stocke, and as that growes to be one with the stocke, so is the soule that is ingrafted into Christ, it growes one with Christ; *Christ dwels in our hearts*

Reason 4.

by faith, Ephes. 3. 17. And that is a blessed Communion and coniunction betwixt Christ and the true beleeuers. If we beleue, presently we haue possession of Christ in our hearts, *an holy and an heavenly gift*: By faith we eat the flesh of Christ, and drink his blood, *Iohn 6. 47. 54. And whosoever eateth Christs flesh, and drinketh his blood, he liues in Christ, and Christ in him, vers. 57.* Here is an holy and an heavenly Communion. See the liuely experience of this vniuing power of faith in the case of *Thomas, Ioh. 20. 27. 28.* he would not beleue, our Sauour perswades him to be ruled by him, and not to be obstinate, *not to be faithlesse, but faithfull*; so soone as euer he beleued, he cryes out, *My Lord, and my God*; so that by beleueing in God, God becomes our God, and by beleueing in the Lord, the Lord becomes our Lord; he is ours, and we are his; this makes the vnion: And so much be spoken for matter of Confirmation.

Now lastly we come to speake somewhat, by way of Application, for the practise of Christians, and the vses for Application are of two sorts: the first sort of vses are for all men in generall; the second sort, are for those that haue found this fauour at Gods hand, to attaine vnto his blessed Communion. First, in generall for all men, and that is for reproofe; It serues to reprove a common errour amongst vs: generally men thinke, we shall be saued by *Iesus Christ*, as he is without vs; for thus we imagine, that Christ came downe from heauen, and tooke our nature vpon him, dyed for Sinners, and is ascended into *Heauen* to make intercession for the Church, and whosoever beleueus thus of him, shall surely be saued by him: A grace-

lesse

2.
Vses in generall
to all men.

1.

lesse conceit, such as hardens many thousands in their ignorance, vnbeleefe, and disobedience, and carries them smooth to hell: *Oh my Brethren!* let vs not be deceiued, *Christ Iesus* indeed is a Sauour and a perfect Sauour, but he neuer saued any but such as had Communion with him, that were in him and he in them; they in him by faith, hee in them by his Spirit, else they can neuer be saued. *2 Cor. 5. 17. Except we be in Christ, we haue no part in his Resurrection,* and *Rom. 8. 1. There is no condemnation to them that are in Christ Iesus:* Till we be in Christ, we are most damnable wretches; if euer we will escape damnation, we must be in Christ, *and Christ must bee in vs,* else we are Reprobates, *2 Cor. 13. 15.* Harken thou carnall Professor, that thinkest to be saued by Christ, as he is without thee, but the *Holy Ghost* tels thee plainly, that except Christ be in thee, thou art but in the state of a Reprobate: *If any man haue not the Spirit of Christ, the same is none of his, Rom. 8. 9. 10.* To haue Christ within vs, is to haue his Spirit within vs, so that Christ must be in vs by his Spirit, if we will haue any part in him: It were a merry world for carnall Professors, if they might be saued by Christ, as he is without vs; Then the vnclean man, the proud man, the malicious, the couetous man, and the drunkard, and such like, might take their fill in sinne, and yet sit downe and blesse themselves, and say, *Oh there is a Sauour in Heauen, Christ Iesus,* who sits at the right hand of God, he will be mercifull vnto vs, and forgiue vs and saue vs: No, no, thou godlesse and gracelesse person, there is no such way to Heauen; Christ Iesus must be in thee by his Spirit, else he will

will neuer saue thee; thou must haue Christ thy Saviour in thy heart, else thou hast no Christ thy Saviour in heauen; Christ Iesus must be in thee to mortifie thy vncleannesse, couetousnesse, pride, &c. and to make thee repent of thy sinnes, and forsake them, and to cause thee to leade a new life, or else hee will neuer take away thy sinnes: Deceiue not thy selfe; thou thinkest that thou art in a good case, and shalt be saued; I tell thee thou art in a damnable state, except Christ be in thee; It is very true that Iesus Christ in his owne person, as he is without vs, hath done and suffered all things that may cause and procure our saluation; and it is as true that Christ Iesus must come and dwell within our hearts by his Spirit, to apply these his doings and sufferings to our hearts, else we can neuer haue any sauing benefit by him; as for example, Christ Iesus hath in his owne person, by sacrificing himselfe on the Crosse; offered a sweet smelling sacrifice to God his Father for my sinnes; but yet except Christ come downe into my Soule, by his Spirit, and perswade mee to beleue it, and apply it to my selfe, I can haue no sauing part in that his Sacrifice.

2. Use.
To all men.

The second Use is matter of Examination, to teach vs to examine our selues concerning this point, whether Christ be in vs, *2 Cor. 13. 5. Prove your selues whether you are in the faith; Examine your selues,* saith the Apostle. Enter into a serious consideration with your owne Soules, and see whether you haue any part in this blessed Communion with God or not: This be sure of, that whosoeuer hath not in some true measure, this blessed Communion with
God,

God, hee hath an accursed Communion with the Diuell, there is no middle betwixt them: Therefore lay thy hand vpon thy heart, and examine thy selfe what Communion thou hast with God in Christ, what knowledge & what faith thou hast: Dost thou know God in Christ? dost thou beleue in God through Christ? dost thou worship God in Christ? and all this in truth of thy heart? then thou mayest be well assured that thou art ioyned to God in Christ, else thou art without Christ, and so without God. To giue you a sure and true Rule for this Tryall, which if you doe duely consider, will neuer deceiue you; there are two infallible Euidences of this Communion, the Spirit, and the fruits of the Spirit: First, the Spirit, 1 Iohn 4. 13. *Hereby wee know that we dwell in him, and he in vs, because he hath giuen vs of his Spirit:* The Apostle makes this a certain Note of our Communion, and therefore if wee haue the Spirit we are sure of it: Yea, but we may flatter our selues, that we haue the Spirit when we haue it not? that is true, but that is their owne Errour and presumption that doe so: but yet if thou doest make a Trade of this Examination, thou shalt finde in time, that thou doest know it of a Truth: Hee that hath the Spirit indeed, knowes it as certainly, as he knowes he liues; onely by practise, experience, and prayer, this is brought to passe. Secondly, the fruits of the Spirit, (I will name but two,) *Mortification*, and *Quickning*; Mortifying the old man, & quickening of the new man, these are two infallible Euidences of our Communion with God: First, *Mortification*, Gal. 5. 24. *They that are Christs haue crucified the*
D *flesh*

flesh with the affections and lusts ; Secondly quickening, Rom. 8. 11. But if the spirit of him that raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, by his spirit that dwelleth in you : And both these in the 10. verse : If Christ be in you, the body is dead because of sinne ; but the spirit is life for Rightnesse sake : Now examine thy selfe by these Rules: Thou sayest thou hopest to be saued by Christ, then shew that thou hast the Spirit, and the fruits of the Spirit: Looke well therefore into thy heart, what portion of the Spirit hast thou, Doth the Spirit of God beare witness to thy spirit that thou art Gods? Again, examine thy selfe what fruits of the Spirit are in thee ; what mortification hast thou ? doest thou strue against thy corruptions ? doest thou mortifie thy earthly lusts ? doest thou finde that sin dyes, and thy secret corruptions waste and consume daily in thee ? If thou doest, then hast thou a blessed Communion with Christ Iesus in his death ; for it is by the power of his death that this is wrought in thee. Secondly, what quickening hast thou ? what newnesse of heart and life ? what zeale for Gods glory ? what delight in Gods Commandements ? what comfort hast thou in prayer ? what care and conscience hast thou to leade a godly life ? &c. If thou findest these things in thee, then thou hast a blessed Communion with Christ in his resurrection ; for this is our Communion with Christ, to communicate with him both in his death and in his Resurrection, and both these haue we by his Spirit ; but if thou dost not finde these things in thee, certainly as yet thou art in a miserable case.

The

4 Vses to the
faithfull onely.

I.

The second sort of Vses for those that haue attained this fauour at Gods hands, to enioy this blessed Communion, are these. First, we that haue found this, should carry our selues worthy of it: Hath God admitted vs to this happy Communion with himselfe? and will not we carry our selues answerably? If some great man should admit vs into fellowship with him, we would be carefull how wee carry our selues, we would be ruled by him, loue that he loues, &c. then let vs doe so with God, He hath admitted vs into fellowship with himselfe; let vs therefore be Ruled by his Spirit; Let vs be carefull to please him, fearefull to offend him; Let vs doe his will, and not our owne wills, Let vs loue that which he loues; Let vs loue his children and his Religion, and Righteousnesse and Holinesse, because God loues them: And let vs hate that which he hates; Let vs hate our sinnes and corruptions, *1 Iohn 1.6. If we say wee haue fellowship with him, and walke in darkenesse, we lye: The Spirit giues them the lye in their face that say they haue fellowship with God, and yet liue in sinne. Before we enter into this league and Communion with God, wee are at our owne hands, happily we eate and drinke with the drunken, we smite our fellow seruants, wee walke in the lusts of our owne eyes, we prophane the Sabbath, and such like: but when once we are admitted into fellowship with God, then we are bound to our good-behaviour, our Eyes, Hands, Sences, Limbes, all the parts of our Bodies, and powers of our Soules, are wholly consecrated and deuoted to Gods seruice; As the Apostle speakes of Fornication, 1 Cor. 6. 11. 15. (A*

common Sinne in the Church of *Corinth*, and too common amongst vs;) So we may say of euery sinne, for so the force of this Reason extends it to all other sinnes, as well as to that: *Shall we take the members of Christ and make them the members of an Harlot, God forbid.* So we say of Pride, Drunkenesse, and other sinnes; Shall I take the members of Christ, and make them the members of a Drunkard, or of a proud person? God forbid; *No, if any be in Christ, let him be a new Creature: Old things are passed, and behold all things are become new, 2 Cor. 5. 17.* If any man haue beene a Drunkard, let him now learne to liue soberly; If any man haue beene a Sabboath breaker, or a swearer, or a lewd liuer, now that he is in Christ, he must be a new Creature: Away with all thy olde sinnes, and see that all be new within thee: Decke thy selfe with all spirituall graces, Faith, and Repentance, and Loue, &c. keepe them alwayes in exercise, that so thou maist be alwaies gracious in Gods eyes, euer hauing your Lamps burning, & thus we shall walke worthy of this blessed Communion.

Use 2.
Foure things
to be practised
for the increase
of this Com-
munion.

1.

2.

Secondly, this teacheth vs to maintaine this Communion, and to encrease it in our selues, and grow vp in it; First, by Prayer, *Psal. 86. 11. Knit (or vnite) my heart vnto thee*, saith the Prophet, or make my heart one with thee: and *Iohn 17. 20.* Our Sauour prays for his Disciples that they might haue this Communion; Now *Dauid* and the Disciples had this Communion before, but yet they pray for the increase of it; and if we aske, we shall receiue. Secondly, wee must seeke to maintaine and increase this Communion by the Ministry of the Word, *1 Pet.*

2.2.3. Hast thou tasted how bountifull the Lord hath beene to thee, in working this blessed Communion betwixt him and thee by his Word? then labour to bee further confirmed in it by that Word. Thirdly, the Sacraments are forcible meanes to maintaine this Communion, especially the Lords Supper, for there God admits vs to his owne Table, feedes vs with the pretious Body and Blood of his owne Sonne; What Communion can be greater then this? Besides, heere in this Sacrament the meanes of this our Communion, the Body and Bloud of Christ are tendred sensibly vnto vs, to our hands, and to our mouthes: Then as the hand takes hold, and the mouth receiues the outward Elements, so let the heart take hold on Christ crucified, for our further Communion with him; wee neuer satisfyingly meditate on Christ, but we eate Christ, but when we come to the Lords Supper, there we doe more sensibly feede vpon him: We haue the Signes, the Bread and Wine, and the Ministers speciall Application; This is *my Body* which was broken for thee, *my blood* which was shed for thee, &c. this is a great helpe to vs: And whosoeuer receiues this Sacrament beleeuingly, as the Minister giues him the Bread and Wine, so God conuaies Christ into his heart by his Spirit. Lastly, euery of vs that comes to this Sacrament, must renew his Couenant with God, and binde himselfe to be a truer seruant to God then euer before, else he can haue no Communion with Christ in this Sacrament. Fourthly, that wee may maintaine and grow vp in this happy Communion, wee must make much of the smallest portion thereof; the least

relish of Gods fauour, the least motions of this Spirit, the least degree of Sanctification, the least measure of true grace: make much of that little thou hast, and vse it well, and be sure thou shalt haue more, *Math. 23. 21. 23.* the Seruant that doth imploy his little well shall be made Ruler ouer much.

Vse 3.

The third Vse is, to teach vs Thankfulness: We must acknowledge, admire, and be rauished with the thought of the infinite goodnesse of God, in assuming thee and ioyning thee to himselfe. This our blessed Communion in Christ, is infinitely more then if the greatest Potentate of the earth should take the meanest man that is to be his Fauourite; or the basest woman that is to be his Spouse; for here the great God of heauen and earth, the King of Kings, makes vs his Fauourites, and his Spouse, his owne associates, both in grace and glory. Let vs therefore consider this aright, and poure forth our soules in thankfulness to God for this infinite mercy. To prouoke vs the more to thankfulness, let vs solace our selues in this Garden of *Eden*, (for this is the Paradise of God.) Let vs behold and admire the particular passages betwixt God and vs in this blessed Communion; God knowes vs, and we know God; he walkes and talkes with vs, and we with him; he couenants with vs, and we with him, *Hosea 2. 23.* he loues and honours vs, and we loue and honour him; he liues, and dwels, and delights in vs, and we liue, and dwell, and delight in him. In admiration of this great mercy of God, let euery one of vs breake forth and say; Oh glorious God, how infinitely good art thou to my poore Soule! Oh my poore Soule, how infinitely thankfull oughtest thou to be to thy glorious God! The

The last Vse is for Comfort, and for singular consolation to all true beleeuers. It is a great comfort to vs, that God is with vs, and wee with him: But that God should be in vs, and we in God; that he should be one with vs, and wee one with him, this is the comfort of all comforts: For being thus with vs, then if afflictions, temptations, persecutions, death, men, or Diuels, can preuaile against God and Christ; then may they preuaile against vs: But if God and Christ be stronger then all the aduersary powers, that are or can be against vs, then surely they shall neuer preuaile against vs, that are one with God
in Christ Iesus.

FINIS.

THE

THE SECOND SERMON, Vpon

ROMANS 8. two last Verses.

For I am perswaded, (or I am sure,) that neither Death nor life, &c.



Have shewed the Dependance and Connexion of those words with the former, from the 35. Verse. Also I haue shewed you that they containe two parts; First, the Apostles Resolution, *neither Death, nor life, nor Angels, &c. should separate him, &c.* Secondly, his Protestation, *I am perswaded, or I am sure of it.* I also opened the meaning of the words, as you may remember, which I will not now stand to repeat; one-ly remember that I cast this Scripture into this mould, and shewed you that it spent it selfe into these particulars; First, that which the Apostle implyes, namely, that there is a Coniunction betwixt God and true Beleeuers, implied in the word *separate*. Secondly, the Bond of this Communion, and that is the *loue of God*. Thirdly, the Apostle shewes the ground, both of this Bond, and of this Communion, and that is, *Iesus Christ*. Fourthly, hee declares that there is a neere Interest betwixt Christ and the Faithfull, *our Lord*. Fifthly, he auoucheth the safety of Gods children in the midst of all dangers; *nothing shall separate them, &c.* and inlargeth it in many particulars, *neither*

neither death nor life. Sixtly, hee proteſts the confidence he hath concerning this his ſafety, *I am perſwaded, or I am ſure.* Laſtly, he beares himſelf boldly vpon this aſſurance, that neither any thing that hath, or ſhall befall him, *ſhall ſeperate him from the loue of God.* We haue begun with the firſt particular, the matter of Implication, and the point was this, namely; That all true Beleeuers are ioyned to God in Chriſt, and haue a holy and ſpirituall and gracious communion and fellowſhip with him; of this wee ſpake the laſt time, as time did permit.

Now we are to come to the ſecond point, the Bond of this holy Communion betwixt God and vs, and that is, *the loue of God.* The Doctrin is this, that the Bond of that holy Communion which is betwixt God and true Beleeuers, is Gods loue to them. The Bond of that holy Communion which true Beleeuers haue with God in Chriſt, is the loue of God. The Doctrin ariſeth thus, the Apoſtle ſpeaking of the Im-poſſibilitie of ſeperating vs from God, or from our Communion with God, expreſſeth it thus; nothing can ſeperate vs from the loue of God, therby giuing vs plainly to vnderſtand, that the Bond whereby we are ſo faſt ioyned to God in Chriſt, ſo as nothing can ſeperate vs, is this, the loue of God towards vs. I will ſpeake ſomewhat by way of Explication; and certaine questions there are to be propounded and answered therein. The firſt question is, whether this loue of God here ſpoken of, may not be meant of our loue to God, as well as of his loue to vs, for ſo ſome expound it? and it agrees well with the phraſe, for ſo ſometimes in Scripture, the loue of God is taken for Gods

2 Doct.

Explication,
conſiſting in
three questions
and answers.

loue to vs, and sometime for our loue to God: And also it agrees well with the drift of this place, which is to shew the certainty of the faithfull in the state of grace, not onely that nothing can remoue God from vs, that he should cease to loue vs; but also that nothing shall remoue vs from God, that wee should cease to loue him. And it agrees well with the Nature of our Communion with God; for this being a mutuall Communion, as well on our part with God, as on his part with vs (for, as he saith to vs, *thou art my People*, so, we say to him, *thou art my God*, *Hosea 2. 23.*) therefore there is necessary vse as well of our loue to him, as of his to vs, for the vpholding of this Communion. I answer, the loue of God here spoken of is meant directly & properly of Gods loue to vs, & not of our loue to God; for it must be vnderstood of such a loue that neuer failes; but alas our loue to God doth faile many times, but Gods loue to vs neuer failes: therefore it must be meant of Gods loue to vs, & not of our loue to God: there is indeed a great vse, & an absolute necessity of our loue to God, & so it is true that God will neuer suffer our loue to fall vtterly from him, and so consequently it is true that nothing shall vtterly seperate vs from our loue to him: Yea, but that is not the *drift* of the place, for the force and power of our vnseperable Coniunction with God, doth not stand vpon the weake hold of our loue to God, but vpon the strong & vnmoueable hold of Gods loue to vs.

The second Question is, that seeing it is meant of Gods loue to vs, then what kinde of Gods loue to the faithfull is here spoken of? I answer, there is a threefold loue which God beares to all true Belee-

uers : First, God loues his children with a generall loue, as they are his Creatures, the worke of his owne hands, and so he hates nothing that hee hath made; and this is a prouiding loue for their maintenance and preservation, and this hee shewes in our daily Foode and Rayment, and necessities for this life. Secondly, he loues them with a speciall loue, as men, or as they are of the Nature of mankinde, for the Nature of man is a louely thing in the eyes of God; and this is a countenancing loue, for the advancement and honour of mankinde; and this loue God shewed specially in the Incarnation of Christ, when the nature of man was assumed into the person of the Sonne of God. The third is a particular loue which he beares to them as they are his Children and true Belecuers, for a true belecuing *Saul* is a most pretious Iewell before the Lord; and this is a sauing loue, for their grace and glory: and this hee shewes in making vs one with himselfe inseperably, and for euer; and this loue it is, that is here spoken of, Nothing shall seporate vs from the sauing loue of God for grace and glory.

The third Question is, why it is called a *Bond*: The answer is, because it performes such Offices in this case, as a Bond doth; for first, a Bond serues to ioyne and tye things together into one Bundle; and secondly, being so tyed, it keepes them fast together, so that till the Bond be broken, or taken off (as wee see in a faggot or a sheafe) they are neuer sundred; so is Gods loue in this blessed vnion, it ioynes together, and till it selfe faile, (which can neuer be) it holds vs fast to God for euer. These things rightly vnderstood, and

Proofes, or
confirmation,
1. by Scripture

well digested, the Doctrine stands cleare in euery mans vnderstanding and iudgement against all difficultie and exception; namely, that the Bond of that holy Communion which is betwixt God and true Beleeuers, is Gods loue to them in Christ. The proofes of the Doctrine are these, *Ier. 31. 3.* the end of the Verse. *I haue loued thee with an euerlasting loue, therefore with mercy haue I drawne thee:* It is Gods owne speech to his owne people, wherein first he professeth his loue; *I haue loued thee, &c.* And then he shewes the fruits of his loue, *therefore with mercy haue I drawne thee, &c.* The Lord shewes mercy vnto vs, and in mercy drawes vs vnto himselfe, into a blessed Communion with his owne Majesty; but what is the Bond whereby he drawes vs? It is his loue to vs, *I haue loued thee, therefore, &c. Hosea 11. 1. 4.* *When Israel was a Childe, then I loued him, and called my Sonne out of Egypt;* God cals vs out of the Egyptian darkenesse of Sinne and Death, and Hell, and takes vs to be his owne Children, his Sonnes and Daughters; but whence comes it that he enters into this league with vs? *It is from his loue, I haue loued him, &c.* then in the fourth Verse, *I leade them with Cords of man, euen with Bonds of Loue,* where the Holy Ghost speakes expressly to the point in hand, that the Bonds whereby God leades along in the wayes of saluation, are the Bonds of Loue, *Cant. 2. 4.* *He brought mee into the Wine-Cellar, and Loue was his Banner ouer me; He brought me into his Wine-Cellar,* there the Spouse (euery true beleeuing Soule) speakes of the sweet intercourse betwixt Christ and her; *brought me into his Wine-Cellar,*
that

that is, made me partaker, of his spirituall, sweet, and heavenly comforts, for that is meant by wine; and *loue was his Banner*, what is the vse of a Banner? It is to gather together the Souldiers to the Company and Captaine to whom they doe belong: Gods Banner ouer his people, is his lone, It is the loue of God to his, that gathers all true beleeuers together vnto Iesus Christ, he being their Captaine, and they his Souldiers to serue vnder his Colours; Oh this is a sweet seruice, to serue and to fight vnder the Colours and Banner of the loue of God in Iesus Christ! *Iohn 3. 16. God so loued the world, that he gaue his onely begotten Sonne, that whosoever beleueth in him should not perish, but haue eternall life: God hath giuen vs his Sonne Iesus Christ, that by faith wee might beleue in him, and haue Communion with him, and hee that doth beleue in him shall neuer perish, but haue eternall life: And whence is all this? from his loue, there is no bond to tye God to doe this for vs, but onely his loue to vs, God so loued the world, &c. Iohn 17. 23. I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loued them as thou hast loued mee: That Christ is in vs, and God in Christ, and that all the faithfull haue a perfect Communion with God in Christ. These are plaine Euidences to the eye of the world; that God hath sent his Sonne to vs, and that he hath loued vs (in some measure) as he loues Christ himselfe, and that this loue was the cause, why he did all this for vs: So much for proofes of Scripture to confirme this point.*

Secondly, by
Reasons.

Reason 1.

The Reasons of the Doctrine are these: First, all the good that euer God doth to all or any of his creatures, it is meere of his owne loue, and good will towards them; therefore this Communion which God affords the faithfull to haue with him, is much more from his loue: That all the good that euer God doth to any of his creatures comes from his loue, we may see, *Psal. 145. 16. Thou openest thy hand and fillest all things living of thy good pleasure;* then much more this Communion; *I say much more,* for the Reason ariseth vpon many aduantages: First, if all the good he doth to the other creatures comes from his loue, much more the good hee doth to man must come from his loue, Man being the choise and prime of the creatures: Secondly, if to men in generall, of loue, then much more to true beleeuers, being the prime and choise of men in Gods estimation: Thirdly, if all the good God doth to true beleeuers comes from his loue, then much more this blessed Communion, which is the Prime and Choise, and indeed the very Summe of all the good wee receiue from God; so that the reason stands very strong.

Reason 2.

The second Reason is drawne from the nature or kinde of this Communion; What is that? It is such a Communion as is betwixt the Father and the Child, *2 Cor. 6. 18. I will be your Father, and you shall be my Sonnes and Daughters, saith the Lord Almighty:* Now betwixt the Father and the Childe, the case stands thus; so long as the Father loues his Child, so long he doth well by him, and delights to do him good; when his loue failes, then the good he doth him

Isay 49.15.

him failes too ; that which binds the Father to doe his Childe good, is his loue towards him : Now, *can a Mother forget her childe, and not haue compassion on the Sonne of her wombe ? though shee should, yet will not the Lord forget his Children :* The loue of a father to his child is changeable, but Gods loue to his children is vchangeable ; that bond may be broken and so all flies in sunder ; but this cannot be broken, and therefore we cannot be sundred from God. Againe, it is such a Communion as is betwixt the head and the members, *Ephe. 4.15.16.* and wee know that it is from a louing respect that the head carries to the members of the Body, whereby the members receiue life, and sense, and motion from the head ; they are knit together in loue, as in the 16. *verse*, as that being the knitter of the members amongst themselues, and to their head ; and therefore consequently of the head to the members, as the Apostle makes the matter very cleare in that place. Againe, it is such a Communion, as is betwixt the husband and the wife, *Hosea 2.19.* and loue is all in all in that Communion ; First, it brings them together, then it knits them together, and it holds them fast together to the death ; so it is betwixt God and vs, looke into the booke of *Canticles* with a spirituall eye, and there we shall see this Communion of the beleeuing soule with Christ, compared to the Communion that is betwixt man and wife, and we shall finde that there is neuer a stich nor passage in it, but is from loue, *Ephesians, chap.5.verse 25. Husbands loue your wiues, as Christ loued his Church :* All that euer is done betwixt man and wife, must be in loue ;

Reason 3.

loue; and so it is betwixt CHRIST and his Church.

The third Reason, there is no moouing cause in vs, why the Lord should thus ioyne vs, and tye vs vnto himselfe, therefore it is of his meere loue, there is no moouing cause on our part, for what did, or could the Lord see in vs, whereby he might be induced to doe this for vs? Is it our multitude that should moue God? Oh no, saith *Moses*, *Deut. 7. 7. 8.* *The Lord did not set his loue vpon you, or chuse you because you were more in number then any people, for you were the fewest of all people, but because the Lord loued you, &c.* What is it then our Beauty that should moue God to draw vs and bind vs in Communion with himselfe? No, *we were in our blood, when God set his loue vpon vs, and entred into Covenant with vs, Ezek. 16. 7. 8.* What then, was it our Righteousnesse? No, neither, *Titus 3. 5.* *Not by the workes of Righteousnesse which we had done, but according to his mercy, he hath saued vs;* What, was it because we loued him first? No, saith the Apostle, *1 Iohn 4. 10.* *Heerein is loue, not that we loued him, but that he loued vs, and sent his Sonne, &c.* No, I will adde this further, for the strengthening of this Reason, that we are so farre from hauing any thing in vs of our selues, to induce God to this, to make vs one with his blessed Maiesty; as that all that is in vs, of our selues, is vtterly against this Communion, all of vs are sinners, so farre are we off from hauing Righteousnes: we were sometimes enemies to God, so far are we from louing God: we haue deserued to be ioyned in Communion with the Diuels in hell; so farre off are we in our selues from

from deseruing to be ioyned with God : Wee are vgly and deformed in our selues, by our wickednesse, so farre off are we from hauing any beauty, whereby God should set his loue vpon vs : We are running away from God (as the lost child) so farre off are we from drawing neere vnto God . All these are seperaters from God, and no ioyners to God, therefore it must needs be loue, and nothing but loue, yea, the infinite loue of God to vs in Christ Iesus, that gathers vs, and bindes vs vp within this Communion : It is his loue to couer such a multitude of sinnes ; his loue to care for vs, when wee were carelesse of our selues ; his loue to affect vs that hated him ; his loue to ouercome our monstrous euilnesse, with his mercifull goodnesse ; his loue to rescue vs, & raise vs vp from the gates of Hell, and to set vs in heavenly places ; his loue to assume vs that were cast awayes in our selues, to be associated with his blessed Maiestie ; this is such a loue indeed as is admirable, infinite, worthy of God, who if he were not loue it selfe, hee could not, nor would not, haue shewed forth such fauour vnto vs.

The first Vse of this Doctrin, is matter of Confutation against the Doctrin of Mans merits. If loue be the bond of our Communion of God in Christ, then there is no merit of Saints nor of Angels, that could euer bee the cause of it ; no worke before or after Iustification doth merit this : before Iustification, God sets his loue vpon vs freely, that is agreed vpon on both sides, but after Iustification, say the Papists, we may deserue heauen : No, say we, the loue of God is the bond of our Communion with God,

F

which

Iſe 1.

Vse 2.

Five Duties
to be learned
from the loue
of God to vs
1. *Dutie.*

Certaine
signes & marks
that God lo-
ueth vs.

1.

which as it brings vs to God, so it tyes vs fast to him, sanctifies vs, and glorifies vs.

The second Vse is for Instruction, teaching vs, that seeing all true beleeuers haue a true Interest in the loue of God, they are all ioyned to God, and the bond that tyes them to him, is his Loue: therefore all true beleeuers are seised and possesse of the loue of God. A matter worthy to be well considered of vs, as that that will call vpon vs and prouoke vs to many holy Duties. First, therefore we must know and beleue this, that God loues vs, *1 John 4.16. We haue known and beleued (saith the Apostle) the loue that God hath in vs:* Let vs labour therefore to get some comfortable knowledge and perswasion in our hearts, that God loues vs. Wicked men are vsually too forward and too presumptuous in this case; they runne on in sinne, and in their owne vilde courses, not regarding Gods loue, and yet they presume and perswade themselves that God loues them; and if any tell them the contrary, they despise him: On the other side, Gods children they are too backward; They repent, and pray against their sinnes, and fight against them, and strue after grace, and yet they are hardly perswaded of Gods loue to them: Therefore how shall wee know certainly that God loues vs? I answer, we may know it; First, in generall, by this very point in hand; if wee haue this Communion with God; if wee be ingrafted into Christ, if we be obedient to the Spirit; if we be constant and conscionable in the vse of the Word, Sacraments, and prayer, then certainly God loues vs, and wee are within the compasse of this Bond.

Secondly,

Secondly, thou maist know it in particular by this; Art thou pluckt out of thy sinnes? hast thou parted with them for conscience sake? hath thy master-sin receiued his deaths-wound within thee? Is thy heart clenfed in some true measure from thy wickednesse? Oh, then certainly God loues thee, *Psal. 73. 1. Surely God is good to such as are of a pure heart.* As it is the greatest signe that euer can be of Gods wrath vpon vs, when he suffers vs to liue and to dye in our sinnes; so there is no greater signe of his loue, then this, that our sinnes are cast out of vs, and wee not suffered to liue in them. Thirdly, thou maist know it by thy loue to God, if thou loue God, it is most certaine that he loues thee, and if God loues thee, thou canst not but loue God: But how may I know certainly that I loue God indeed, for I may be deceiued in this, as well as in the other? I answer, looke into thy Obedience; if thou hast an obedient heart to God, then thou louest God, *John 14. 21.* where Christ expresseth, both how we may know, we loue God; secondly, how wee may know that hee loues vs: If wee would know whether wee loue God, looke into our obedience, *He that hath my Commandements and keepeth them, is he that loueth mee:* And if we would know whether God loues vs, let vs looke into our loue to him, *And he that loueth me shall be loued of my Father, and I will loue him,* saith our Sauour. Fourthly, wee may know Gods loue to vs by our chastisements, *Hebr. 12. 6. Whom the Lord loueth, he chasteneth;* but afflictions and chastisements are common to all good and bad, to the wicked as well as to the godly. I answer,

2.

3.

4.

Afflictions are so indeed, but chastisements are peculiar to Gods people onely: * But how shall I know whether mine be chastisements? I answer, out of the 10. verse. *When God chastiseth us, it is for our profit.* And what profit? that wee might be partakers of his holinesse; therefore if wee would know it to be a chastisement, looke whether we profit by it to holinesse; If wee grow in grace, it is a certaine and most sensible, yea, and infallible signe of Gods loue; I say both these together, chastisements and profit by them, is an infallible signe of Gods loue to thee; If Gods hand be vpon thee in minde, or body, or goods, any way, or euery way, if thou doest profit by it to holinesse, and get grace thereby into thy heart, then certainly God loues thee. This is a sensible Argument and an infallible signe of it, it must needs be much loue that turnes sower into sweet, the sowernesse of thy chastisements, into the sweetnesse of his grace.

2. *Dutie.*

Another Dutie that we may learne hence, is to be thankfull to God for this his great loue: Oh, that we could in any measure worthily praise the Lord for this his great loue to vs! It is worthy of more thanks then wee are able to giue, wee should study therefore how to praise God for it, stirre vp all the powers of thy Soule to this duty; say with *Dauid*, *Psal. 103. 1. Oh my Soule praise thou the Lord, and all that is within me praise his holy Name:* And that which *Dauid* would haue all Nations to doe, that we must doe, *Psal. 117. 1. Praise the Lord:* Thy soule fares the better for this loue, and all that is within thee, fares the better for it, and therefore stirre vp thy selfe,

selfe, and say, *Praise the Lord Oh my Soule!* for his loue towards thee, and let all that is within me praise him for his loue; say it with thy mouth, and doe it with thy heart, and let thy life say *Amen* to it; and then this loue of God is well bestowed vpon thee; Gods loue is liuely and quicke to vs; and therefore let our thankfulness be so to him.

Thirdly, hence we learne this Dutie, to take comfort in this loue of God: It may comfort thee in afflictions, in sicknesse, in pouerty, at the houre of death; Many times God brings vs to the gates of death, yet let vs know that God loues vs, and then our state is happy, we shall haue a sweet and comfortable passage through death to life: So it may comfort vs against all the disgraces and scornes of the world: the world accounts vs as of-scurings, yet here is our comfort, that howsoeuer the world accounts of vs, yet God loues vs, and then it is no matter though the whole world hate vs. Again, this may comfort vs in our prayers which we make to God; If wee can come to God and pray, *Lord remember mee in thy loue*, can the Lord choosc but heare vs? If we can come to God with a sound perswasion in our hearts that God loues vs, then our prayers shall ascend as a sweet perfume to God, and God will surely heare them, and that quickly.

The fourth Dutie we learne hence, is to keepe our selues in this loue of God, *Iude 21*. It is the richest Jewell that euer we can haue; and hee that changeth this state of Gods loue, for any other, hee changeth heauen for hell: Therefore doe not prouoke God to breake off his loue from thee, displease him not, breake

3. Dutie.

4. Dutie.

not his Lawes, resist not his Spirit of grace, grieue not his Children, neglect not Prayer, the Word, nor the Sacraments, nor other meanes of grace, but obserue him duely, and be ruled by him, and so thou shalt keepe in his loue, aboue all things, turne not backe to thy olde Sinnes; and if thou dost sinne, (as who doth not?) presently humble thy selfe, make thy peace with him by vnfained Repentance, and prayer, and faith in the Mediator *Iesus Christ*, renew thy Couenant in him; and thus doing, thou shalt be sure to keepe in his loue; for this is the mercy and goodnesse of God to vs, he remembers whereof wee be made, and that we cannot but fall, yet such is his mercy, that if we returne vnto him, hee will loue vs still.

5. *Dutie.*

Fiftly, here wee must learne this Duty, to recompence our God with loue againe; If a man of any fashion loue vs, we were very hard-hearted, if we would not loue him againe; If God loue vs therefore, wee must much more loue him againe. In many things we cannot recompence God againe, God is mercifull to vs, we cannot be mercifull to him againe, and so in other things: But God is louing to vs, and wee may recompence him, and loue him againe for his loue to vs: Our loue to him indeed, comes farre short of his loue to vs, yet it is that which God requires, and which hee will accept, and that loue which wee cannot shew to God, let vs peece it vp with our loue to his Children, and to his Gospell, and to his Ministers, and thus we may in some sort recompence Gods loue which he shewes to vs.

Vse 3.

The third Vse: It teacheth vs how to esteeme of this

this great loue of God, *Ephes. 2. 4.* which passeth knowledge, *Ephes. 3. 19.* How? Why thus; As the originall and procuring Cause of all the good that euer we receiue at the hands of God, *1 Iob. 3. 1. Wee are the Sonnes of God,* (saith the Apostle;) What doth he rest there? No, *Behold,* (saith he) *What loue the Father hath giuen to vs, that wee should be called the Sonnes of God?* Gods loue is the cause of our adoption. If you aske why God chooseth vs, iustifies vs, sanctifies and glorifies vs? the answer is, because he loues vs: But if you aske why hee loues vs? There can be no reason giuen of it, but because he loues vs. This is the Bond of all, it comprehends all the rest of the good that God doth for vs, but is not comprehended of any of them: This Loue is God, and God is Loue.

Last'y, this shewes vnto vs the Excellency of that Communion which true Beleeuers haue with God, because it is bound vp and tyed fast within the vnbounded limits of Gods loue, *Psal. 144. 15. Blessed are the people that be so, yea, blessed be the people whose God is the Lord;* Consider the Excellency of it in these particulars: First, the neerenesse of this Communion, it is of loue, and therefore it is most neere. Loue doth transanimate vs as it were, and makes of two, one; as it is betwixt man and wife; or as the Heathen man said of two friends, that they had one soule, and two bodies: and so Gods loue makes vs one with God; not as if God hereby were become man, or man God, in proper and precise tearmes, but as in a Communion betwixt a man and his wife, they are not one man, or one wife, but one flesh: so the loue

Ise. 4.
The excellency of a true Beleeuers communion with God, manifested in foure things.
1 Neerenesse.

loue of God to vs, in this Communion makes vs not one God, or one man, but one Spirit, *1 Cor. 6. 17.*

2. Freeneffe.

Secondly, consider the Freeneffe of this Communion, *Hosea 14. 5. I will loue them freely* (saith God;) *Luke 1. 28. freely beloved:* God loues vs freely; as when a father adopts a Childe, for his owne; freely; As if one of you should see a Childe goe vp and downe the streetes, and you should take him into your House, and freely adopt him, and make him your Childe: so doth God, he loues vs freely, and out of his freeloue, takes vs into his House, and adopts vs to be his Children.

3. Surenesse.

Thirdly, consider the Surenesse of this Communion, the Bond of it is Gods loue, and his loue is euermore lasting, *Ier. 31. 3. no time can weare it out, and Can. 8. 6. 7. Loue is strong as Death, much water cannot quench Loue:* It is so betwixt man and woman, much more betwixt God and vs: It is not our sinnes can quench his loue, no, loue couers a multitude of sinnes.

4. Sweetnesse.

Lastly, consider the Sweetnesse of this Communion betwixt God and vs, if it be from the loue of God, then it is most sweet, *Cant. 1. 1. Thy loue is better then Wine:* If a man haue but a sparkle of this loue in him, it cannot but quicken him, yea, it will raiſh him, *Pſal. 63. 3. thy loue is better then life.* All the blessings that we inioy, whether they be spirituall or temporall, are no blessings to vs, except they be sweetened with this loue of God; our meate, our drinke, our life, yea, Heauen it selfe is no blessing, vnlesse it be sweetened to vs by this Loue of God: what good did heauen to the Angels that fell, wanting this loue of

of God? Oh, the loue of God to a Sinner! What is it? It is the heart of our hearts, the life of our liues, and happinesse of our Soules: Worldly men, let them haue what the world can affoord them, wealth and honours, and the like, they can be content without the loue of God: but this is but as grauell in their mouthes wanting the other; they stand in slippery places, and suddenly they goe downe to Hell. Therefore let vs relish all things wee inioy, as being sweetened with this loue of God; our Wiues, Children, Friends, Goods, yea, our owne liues; and then when these are gone, yet the loue of God, whereby they were made sweet vnto vs, will still remaine: Let vs labour therefore for some relish of Gods loue in Iesus Christ; it is hard to get it, Faith onely workes it.

FINIS.

G

THE

THE THIRD SERMON, Vpon

ROMANS 8. the two last Verses.

For I am perswaded, (or I am sure,) that neither Death, &c.



He dependence of these words with the former, and the meaning of them in themselves I haue already shewed. Also I cast this Scripture into this mould, shewing, that the substance thereof emptied it selfe into these seauen particulars: First, the things implied, and that was, that there is a Communion betwixt God and the faithfull, in the word *seperate*, which necessarily implie a Coniunction with God; things cannot be *seperate*, that are not first ioyned together. Secondly, there is shewed the Bond of this Communion, *the loue of God*. Thirdly, the Apostle shewes the ground of this loue and Communion, *Iesus Christ*. Fourthly, he declares the Interest which the Faithfull haue in Christ Iesus, by a tearme of neere reference, *our Lord*. Fifthly, he doth here auouch the safety of all Gods Children in the midst of all dangers, and enlargeth himselfe in many particulars, *neither death, nor life, nor Angels, &c.* Sixtly, he professeth his owne confident perswasion that hee hath of this, *I am sure*. Seauenthy, hee beares himselfe boldly vpon this confidence against all Commers,
Death,

Death, life, Angels, &c. Of the first and second points we haue spoken; Now in the strength of God we are to proceede to speake of the third point, and that is the ground and foundation of this loue which God beares to his Children, and that is Iesus Christ, *Nothing is able to seperate mee from the loue of God, which is in Christ Iesus.*

The Doctrin, for our Instruction, is this; The ground or foundation of all Gods loue which hee beares or shewes to true Beleeuers, is *Christ Iesus*. The Doctrin is contained within the Text fully, and deliuered almost in so many words, for marke the words, *the loue of God which is in Christ Iesus*; As if he should say, the loue that God beares to true Beleeuers in Christ Iesus, is setled in him, erected in him, and made good vnto vs in him, as hee being the ground and foundation of it. The Doctrin may seeme plaine enough at the first sight, and so it is; yet that we may rightly and soundly comprehend it; or rather be comprehended by it, it needes some Explication: First of the names, *Christ Iesus*; *Christ* signifies the annointed; *Iesus* signifies a Sauour, and whereas he is called in Scripture, sometimes by the name of *Christ* onely, and sometime by the name of *Iesus* onely, the Apostle here ioynes them both together, *Christ Iesus*; thereby to set forth the perfection and fulnesse of Gods loue to vs in his Sonne. *Iesus* is the name of his Person; *Christ* the name of his Office, he is called Christ respectiue to God, by whom he is annointed, he is the Lords annointed: and hee is called *Iesus* in respect of vs, whom he comes to saue, he is our *Iesus*, our *Sauour*: Behold, how compleat

Doctrin.

Explication.

an: perfect Gods loue to vs in Christ is? Hee loues vs in his person, he loues vs in his office, he loues vs in his *Christ*, and in our *Iesus*, in his annointed, and in our Saviour; How could he deuise to loue vs more, then is meant and contained in these words, that God *loues vs in Christ Iesus*? Secondly, we are to speake somewhat of the phrase in Christ Iesus, which is to be receiued vnder a distinction, for there is a difference in the actions of Gods loue to vs *in his Sonne*: I say a difference in respect of our Sense, and in respect of Gods loue it selfe: Some actions of Gods loue to vs, are so in Christ, that they are wholly suspended on Christ, and his merits are the onely procuring cause of them: As for example, forgiuenesse of sinnes, is an action of Gods loue to vs, and yet this wholly depends on Christ and his merits; that his precious blood must procure this mercy for vs from God, else they will neuer be forgiuen; and this and the like loue of God, is both in Christ and for Christ. There are some other actions of Gods loue which arise meerely and onely out of the absolute will of God, without any concurrence of Christs merits; As the eternall purpose of God, whereby hee hath determined to chuse some men to saluation; this is an action of Gods loue meerely, rising out of his absolute will, without Christs merits, for Christ is a Mediator, and all his merits are the effects of his loue, not the cause of it; and yet this loue though it be not for Christ, yet is it in Christ too, *Ephes. 3. 11. according to the eternall purpose which hee wrought in Christ Iesus*, that is, in regard of the execution of it, for euen this eternall purpose, and all the actions of Gods loue which arise from

from his absolute will, are effected and brought to passe, in, and through Christ. This distinction wee must here vndergoe, that so God may haue his right, and Christ may haue his right; that we may honor the Father so, as that we may also honour the Sonne; and the Sonne so, as that the Father may not loose his honour, that so the absoluteness of the loue of God, and the Mediation of Christ, may not impeach one another. Thirdly, we must obserue, that *Gods loue in this verse*, is called *the loue of Christ*, in the 35. verse, shewing, that God not onely loues vs in Christ, but that Christ loues vs too: We must conceiue it thus; God loues his Sonne Christ Iesus, and in him all true beleeuers; Christ Iesus loues God the Father, and in him he loues all true beleeuers; and this is the right straine of Gods loue to vs in Christ Iesus. So much for explication.

For prooffe of this point, looke into these places of Scripture, *Mat. 3. 17. This is my beloued Sonne, &c.* Here is a Proclamation from heauen, published by Gods owne mouth: God the Father speaks it of his own Sonne, *This is my beloued Sonne, &c.* The words intend two things: First, the loue of God to Christ Iesus, *This is my beloued Sonne*, that is, my most dearly beloued Sonne, for so it is in the originall: Secondly, the loue of God in his Sonne, to all those that he is well pleased withall, *in whom I am well pleased*; He doth not say, *with whom I am well pleased*, as my loue staying vpon him only; but *in whom*, as my loue extending it selfe to all that are in him. This loue that God beares to Christ extends it selfe to all men and Angels. All the loue they finde of God,

Prooffe.

it is in his be loued Sonne, Christ Iesus, *Iohn 17.23. and 26. verses.* In the 23. our Sauour saith, *Thou hast loued them, as thou hast loued me;* speaking of the faithfull: Heere wee see that the loue of God to Christ, is the sample or patterne of that loue which he beares to vs: Now is not the sampler, or patterne, the ground of that draught which is drawne by it? then the loue of God to Christ, must needes be the ground of his loue to vs: In the 26. verse, *That the loue where with thou hast loued me, may be in them:* With the same loue wherewith God hath loued Christ, he loues vs; Here he speakes more directly to the point then before, in the 23. verse, there was but a likenesse, *thou louest them, as thou louest me:* Here is a sameness or oneness of each: *The same loue wherewith thou hast loued me, may be in them.* It is not two sorts of loue, or two seuerall loues that God beares to Christ, and to vs, but as God is most simple, and but one, so is his loue, the same hee beares to Christ, the same he beares to vs, rooted and grounded in Christ, and in, and through him, extended and communicated to vs, *2 Cor. 5.19. God was in Christ, reconciling the world to himselfe:* Here the Apostle speakes of the wonderfull loue of God to the true beleeuing world in Christ; and hee comprehends all this loue of God in these words, *God reconciled vs to himselfe in Christ;* and withall shewes the manner how he hath reconciled vs to himselfe, *by not imputing our sinnes unto vs.* Here must needes be infinite loue and mercy in God, to forgiue so many thousand sinners, as there are beleeuers, and so many thousand sinnes as euery beleeuers is guilty of, from
the

the beginning, to the end of the world: Here is infinite loue; And what is the ground of all this, that the Lord doth vouchsafe all this loue and mercy to beleeuers? why, it is altogether in Christ; and this the Apostle sets out most significantly in the first words, *God was in Christ personally*, there was the seat of his loue; and in Christ he loued vs, and in him he reconciled vs to himselfe, not imputing our sinnes vnto vs; so that all Gods loue which he beares to vs, is in Christ Iesus, *Ephesians 1. verse 6. To the praise of the glory of his grace, wherewith hee hath made vs freely accepted in his beloued*; The Lord is very gracious vnto his children, he takes vs into his fauour, and sets his loue vpon vs, vouchsafeth many kindneses vnto vs, and this is a glorious grace, that hee vouchsafeth vs the glory of his grace: God magnifies and glorifies his grace exceedingly on vs: In what? In that he doth accept vs, saith the Apostle; It is a glorious and an admirable grace, that the Lord God being so great, so holy, and so glorious as he is, should yet freely accept vs, such poore, sinfull, and base creatures as wee are; But what is the rule or ground of this, of all this glorious grace? *It is Christ Iesus, it is in his beloued*, saith the Apostle, for so it followes *in his Beloued, that is in Christ Iesus*: Hee is the beloued Sonne of God; So that wee see from proofes out of the Scripture, that the point is cleere, that all the loue, grace and acceptance, that euer God shewes to true Beleuers, it is in Christ Iesus, it is rooted and grounded, and founded in the beloued Sonne of God, Christ Iesus.

The Reasons are drawne from the Scripture too,
and

Reasons.

1.

and they are of two sorts; some from our selues, and our owne estate; others from Christ: First, from our selues, our Nature being corrupted, God cannot loue this Nature of ours, except he finde it in such a person that is free and pure from this corruption; and that is Christ Iesus alone; and therefore in him alone God loues vs: Our Nature is corrupted with sinne, *Rom. 3. 23. All haue sinned, and are deprived of the glory of God:* And God cannot loue, but hate sinne and corruption, *Psal. 5. 4. 5. Thou hatest all them that worke iniquitie, thou shalt destroy them that speake lies:* God hates not onely the worke, but the workers of iniquity: Wee are so farre from being beloued of God, that wee are hatefull to him of our selues; and therefore God cannot loue our Nature, except he finde it in such a person as is free from sinne, and that is Christ alone: He tooke our nature vpon him, *Iohn 1. 14. The word was made flesh:* and he alone was free and pure from sin, *Isa. 53. 9. He had done no wickednesse, neither was there any deceit in his mouth:* And therefore in him alone God loues vs.

Reason 2.

The second Reason is from Christ himselfe, and that in many respects: Take him any way in his Nature, person, office, workes, doings, sufferings, Christ Iesus yeelds vs, not onely a cause, but an euident demonstration thereof. I will giue you some taste hereof: For to speake of all is infinite and impossible. First, consider Christ in his relation to God, and so he is the Sonne of God, *the onely begotten Sonne of God, Iohn 1. 14.* Therefore he is the seate of Gods loue: It is so betwixt the Earthly Father and his onely

only Sonne; but if it should faile in man, yet it cannot faile in God; for Christ is called the *Sonne of Gods loue*, Col. 1. 13. Therefore hee is the very loue of his Father: Therefore all they that are beloued of God, are beloued in him, or else they are not beloued. Secondly, consider him in relation to vs; He is our head, we his body, Col. 1. 18, and is not the sense and motion of naturall life originally seated in the head, and deriued from the head to all the parts of the Body? and so it is betwixt Christ and vs in the sense and motion of Gods loue, in our spirituall life; He is our head, and all our spirituall life is in him, and comes from him. *He is the Vine, and we are the branches*, Iohn 15. 5. and what iuyce or nourishment soeuer is in the branches for naturall growth, it is first in the stocke or roote; so it is betwixt Christ and vs, what iuyce soeuer we haue to grow in Grace, it is from this stocke, euen from Christ himselfe. *Hee is the foundation, we the building*, 1 Cor. 3. 9. 11. And doth not the whole frame, waight, and cost of the building rest on the foundation? so the whole frame of Gods Church, and that grace and worth of euery beleeuing member, it rests wholly on Christ the foundation. Thirdly, consider Christ in the Common relation he beares to God and vs, and so he is our mediator, and that not onely to God for vs, but from God to vs, 1 Tim. 2. 4. A mediator generally receiues of the one party, and conueyes it to the other; and so Christ receiues the loue of God, and conueyes it to vs: But this may be where the parties are equall; but here God and man must be mediated betweene: the parties are very vnequall; and therefore here is a

H

further

Further matter to be pressed: If the King be displeased with the subiect, he that must mediate betwixt them and makes the peace, must be such an one as the King loues, & that so dearly, as that for his sake he can be content to forgiue & loue the party that hath offended him; & in this case, the loue shewed to the offender, is granted in his loue to the Mediator: So it is betwixt God & vs; we haue displeased him, & therefore Christ our Mediator, he must be so dearly beloued of God, that for his sake God wil be reconciled to vs; so that the ground of all Gods loue to vs is in Christ Iesus. Yea; here is yet a further matter, much more enforcing this Reason; Here is such a mediation, as the like is not found in the world againe; The Mediator is in both the parties betwixt whom he mediates, and both they are in him, that is, God in Christ, and Christ in God, Christ in the faithfull, and the faithfull in him; and therefore there can be no loue of God to vs but it must be grounded on Christ.

Lastly, in respect of his absolute State in himselfe; for what saith the Apostle, *All the treasures of the wisdom and knowledge of God are hid in Christ, Col. 2. 2. 3.* If all Gods Treasure be in him, then the riches and treasure of Gods loue is in him too: *In him dwels the fulnesse of the Godhead bodily, verse 9.* If the fulnesse of the Godhead, then the fulnesse of Gods loue dwels in him, there is the ground, seate, and Residence of it; And therefore the ground of all the loue that God beares to vs, is in Christ Iesus.

Vse. 1.

The first Vse of this point, is for matter of Confutation of two popish Errours at once: namely, concerning the mediation of Saints, and the merits of man.

man. Vnderstand this one point well, that Christ Iesus is the ground of all Gods loue to vs, and the multitude of mediators, and mans merits, will fall to the ground, euē as *Dagon* did before the Arke. Christ is the ground of Gods loue to vs; What neede we any other mediators? he onely brings vs into Gods loue and fauour, and none else can doe it: so for mans merits, they cannot procure Gods loue; Christ merits all at Gods hand: If we can merit any thing, it is either grace or glory, and this wee cannot merit vnlesse wee can merit Gods loue, and that wee cannot doe, vnlesse we can merit Christ Iesus, who is the infinite treasure of God, for he is the seate of it; and if we will say that we can merit Christ, then wee may say that we can merit Gods loue, else we can neuer do it; and if we cannot merit Gods loue, then we can neither merit grace nor glory. I do not hereby dishearten men from good workes, but from the pride of them: Doe not thinke to merit any thing at the hands of God by them; all our merit is in Christ, for God loues vs onely in him.

The second vse serues to shew vs the wofull and miserable estate of those that are out of Christ: and the blessed and happy estate of those that are in Christ. First, the wofull and miserable estate of those that are out of Christ; all that are without Christ, that is, that are not regarded of God in Christ, they are in a fearefull taking: God loues them not; they may loue themselves, and the world may loue and applaud them, but God doth not loue them: When these prophane wretches shall come to sawne on God in their priuate houses, by reading, praying, singing

Vse 2.

First, shewing
the wofull estate
of those
that are out of
Christ.

of Psalmes, &c. What wil God say vnto them? Away, get you from me, you are not in Christ, I loue you not: If they come to Gods House to heare the word, to receiue the Sacraments, to call vpon God with the Assembly, or the like, what will God say to them? Get you hence, you are not in Christ, I loue you not: But when they shall come before Gods iudgement seate, and there make profession of their almes, deuotion, profession, formality in Religion, and the like; what will God say to them? Depart from mee yee accursed, yee are not in Christ, I loue you not. In that day they shall feele and finde what it is to be destitute of Gods loue, and to be out of Christ, for the euerlasting wrath, and hatred, and curse of God shall be shewed vpon them to the veremost, *Ioh. 3. 36. Hee that beleeueth in the Sonne hath euerlasting life; and on the contrary, hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him: They that doe not beleue and obey Christ, they are exposed to the wrath and hatred of God; it shall be their portion for euer: The Apostle, Eph. 2. 12. speaks of the Ephesians before their calling, and saith, that they were without hope, and without God in the world. Hee that hath not his part in Christ, hath no part nor portion in God, but onely as the Beasts or the Diuels haue, the maintaining hand of God, for life and maintenance: yea, but there is no sauing loue of God to them that are without Christ, but they are exposed to the curse and wrath of God: And let vs take hold vpon one particular, in that place for the present occasion; It is said there, That they were strangers from the Covenant, &c. You come
here*

heere to receiue the Sacrament, the Seale of Gods Couenant, see therefore that ye haue faith in Christ, and be in Christ, and that you be reconciled to God in him, else you are strangers from this Couenant, you haue nothing to doe with this Seale, it concerns you not; therefore if you be without Christ, get you hence, you are but Dogges and Swine in Gods estimation, these precious pearls, these holy things of God, are not to be communicated vnto you, ye haue no part in these things.

Secondly, this shewes the happy & blessed estate of all true Believers, that are truly in Christ, and that desire to be like vnto him: They haue a happy state, they haue true right and title to that loue which God beares to his dearely beloved Sonne, and to all the p'ileges and fruits of it: If we be in Christ, wee are intitled to the beginning of Gods loue, his Election, for in Christ we haue our Election, *Ephes. 1.4. He hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue*: Secondly, in Christ we are intitled to the renewing of Gods loue to vs in our Redemption, for in him we haue our Redemption, *Col. 1.14. In whom you haue redemption, by his blood, &c.* Thirdly, in Christ we are intitled to the application of his loue in our Adoption, *Ephes. 1.5. Who hath predestinated vs to be adopted through Iesus Christ, in himselfe, according to the good pleasure of his will*: Fourthly, if we be in Christ, wee are intitled vnto the continuance of his loue to vs for euer, in our Sanctification, *1 Cor. 1.2. Sanctified in Christ Iesus*, and *Ephes. 5.14. Christ is our sanctification; hee is full of grace and*

Secondly,
shewing the
blessed estate
of those that
be in Christ
truly.

truth, Ioh. 1. 14. Be thou in him, and thou shalt receiue fulnesse of grace: Eternall life is in him, 1 Iohn 5. 11. Be thou in him, and thou shalt haue this life, All the promises of God are yea, and Amen in him, 2 Cor. 1. 20. they are his, and in him they are ours; they are made vnto vs in him, and they are performed and made good vnto vs in him: Againe, if wee be in Christ, all Gods blessings are ours, Ephes. 1. 3. Blessed be God, who hath blessed vs with all spirituall blessings in Christ: Therefore if wee be in Christ, wee are happy; whatsoeuer our state be in the world; if wee be in afflictions, being in Christ, he will helpe vs to beare them; if in temptations, hee will strengthen vs against them; if wee be fallen from God by our sinnes, if wee be in Christ, he will raise vs vp againe, and renew our peace with God; If wee be in Christ, hee will be all in all vnto vs; hee will pacifie Gods wrath for vs, he will procure his fauour, abolish sinne, bring righteousnesse, deliuer vs from hell, and bring vs to heauen: Blessed men are we if wee can rest on Christ Iesus, as our al. sufficient Redeemer and Saviour.

Vse 3.

The third Vse teacheth vs therefore to labour to be in Christ: But how shall I get to be in him? why by faith, belecue in him as thy Saviour and Redeemer, and then thou hast gotten to be in him; as euer thou lookest to haue any fauour, or any loue at the hands of God, get to be in Christ by faith: Yea, but is it in my power to get faith? I doe not say, it is in thy power, but yet thou must get it, it is thy duty to labour for it, and certainly if the Lord would not assist thee with his power, and inable thee to beleue,

h ce

he would neuer command thee so often to beleue in Christ : Not that all men, generally, shall or can beleue, for this is against the reuealed will of God, for *all men haue not faith*; but that euery particular man and woman may comfortably and particularly conclude for him and her selfe, that certainly God will giue grace and power to beleue, vpon the vse of the meanes, for this agrees with Gods reuealed will, the Commandements and promises of God being rendred generally to all, and no exception can be found in the word against any one in particular. This the Diuell puts into the hearts of men, that when the Minister exhorts them to beleue, and to get Christ; they reply, They know not whether they can beleue or no; or whether they were euer ordained to beleue or no: and thus the Diuell keeps them at a bay all their life, that they neuer beleue, nor indeauour to beleue: But make thou no question whether thou canst beleue or no, but vse the meanes and indeauour to beleue; for if thou dost not beleue, thou shalt surely be damned, put it to the tryall, it may be thine endeaours may take effect, and then thou shalt surely be saued. What madnesse were it in thee, not to put thy selfe to the tryall, by vsing the meanes? Many men haue beleued vpon the vse of them, and why not thou? But thou wilt say, I cannot vse the meanes at all: thou maist at least in outward conformity: But I cannot vse them as I should: I answered, doe it as thou canst, doe thy best; and so put thy selfe and thine indeauours vpon Gods mercy, and humble thy selfe before the Lord for thy weakenesse, vntowardnesse, and hardnesse to beleue.

The

Vse 4.

The fourth Vse teacheth vs the plentifulnesse, infinitenesse, and abundance of Gods loue to Christ, that had loue enough in him for all the beleeuing world beside: In him all the nations of the earth, the chosen and beleeuers are blessed; in his loue they are loued; in his righteousness, all the beleeuers in the world are accounted righteous; in his worthinesse, they are accounted and made worthy of life and saluation. This was infinite loue, that God poured on his head, as the Oyle on the head of *Aron*, that runs downe to the skirts of his cloathing: so Gods loue in Christ descends and runs downe on all the faithfull that now are, or euer shall be, to the worlds end. And therefore, first let vs consider of it, and blesse God for it, that hath poured out such infinite loue for the vse and benefit of the Church: Thus the Apostle doth, *Ephes. 1. 3. Blessed be God, who hath blessed vs with all spirituall blessings in Christ*: secondly, let vs consider it, and magnifie, and honour the Lord Iesus Christ, that is capable, worthy, and that is the storehouse of such an infinite treasure; so doth the Church in the *Can. 1. 2. Thy name is as an ointment poured out &c.*

Thirdly, consider it and reioyce in it for thy selfe, that thou art a true Beleeuer, and that thou hast thy part and portion in this ouer-flowing loue of God, for thy acceptance and saluation, *Ephes. 2. 3. 4. 5. God that is rich in mercy, through his great loue wherewith hee loued vs, euen when wee were dead by sinnes, hath quickned vs together in Christ, by whose grace yee are saued*: The Apostle would haue vs to reioyce in this, that God so loued Christ, that in him

him hee hath raised vs vp from the state of sinne, to the state of grace and saluation.

Fifthly, is Christ the ground of Gods loue to vs? then this commends vnto vs the wonderfull loue that God beares to his Church in Christ Iesus: First, it is a most tender and affectionate loue; Secondly, it is most holy; Thirdly, it is most perfect; Fourthly, it is vnchangeable; Lastly, it is most comfortable. First, it is a most tender loue and affection that God beares to vs in Christ; the bowels of our Lord Iesus Christ are marueilous deare, tender, and pretious to God: and therefore the loue that God beares to vs in the tender bowels of his owne blessed Sonne must needs be marueilous deare, tender, and affectionate, *Zach.*

2. 8. Hee that toucheth you, toucheth the apple of mine eye: Why are wee so tender to God? Why? because hee tenders vs in the tender bowels of Iesus Christ. Secondly, it is a most holy loue, our most holy God loues vs in his most holy Sonne Iesus Christ, *that holy one of God.* God doth not loue vs as many a wicked Father loues his Childe, in his euill and wanton courses; no, that is prophane and carnall loue; but hee loues vs with a holy loue in Christ, so farre as we are washed from our sinnes in the blood of Christ, and as we be made conformable vnto Christ, so farre as we denie our selues, and dye to sinne, and rise againe to newnesse of life. Thou that goest on in thy sinne, neuer dreame that God loues thee in Christ, except thou hast crucified the flesh with the lusts, they that haue their part of Gods loue in Christ, they crucifie the flesh.

Thirdly, then this loue of God to vs in Christ, is
I a most

Ife 5.

a most perfect loue, *Ioh. 17. 23.* God loues vs with the same loue wherewith he loues Christ, and therefore it cannot but be a most perfect loue; If God should loue vs in our selues, it would be a very imperfect loue, not worthy God; because all the lovely graces in the best of vs are stained with many imperfections; and therefore God takes vs, and sets vs into Christ, forgives all our sinnes in his death, and couers all our vnrighteousnesse with his righteousness, and so beholds vs, and loues vs in him with a perfect loue; and if we haue not this perswasion, we shall neuer come to haue any true peace in our consciences. Fourthly, if God loue vs in Christ, then his loue to vs is most vnchangeable and vnmoueable; it is grounded and built on a Rocke, and the Rocke is Christ Iesus, and therefore can neuer be moued, but stands fast for euer: If any thing can alienate Gods loue from Christ Iesus, then it may alienate his loue from vs; If nothing can remoue his loue from Christ, then nothing can remoue it from vs; and let sinne and Sathan, and all our enemies, bodily and spirituall, stand vp and say what they can doe against vs: Can you draw vs from the loue of God? wee will put you hard to it: well, doe your worst: Can you draw the loue of God from Christ? if you cannot, (as wee are sure you cannot) then you cannot draw it from vs, for it is grounded in Christ Iesus. Lastly, if God loue vs in Christ, then this loue of God to vs is a most sweet and comfortable loue, and that in all the former respects, because it is a tender loue, a holy loue, a perfect loue, and an vnchangeable loue; yea, but especially in this respect, because it is in Christ Iesus: the very name

of Gods loue is very sweet and comfortable vnto vs, but when the nature of it is tendred vnto vs in the name and person of Iesus Christ, it is much more sweet and comfortable vnto vs: To be sorted with Christ in any state whatsoever, is very comfortable to the beleeuing soule, to be in afflictions and reproaches with him, yea, to dye with him, this is a comfortable thing to Gods Children; Who would not thinke themselues happy to be ioyned with Christ in any of these? Yea, but to be sorted with Christ in the bosome of God, in the loue of God; that God should loue vs in Christ Iesus, yea, and with the same loue wherewith hee loued Christ Iesus: Here is the comfort of all comforts, and the fulnesse of our Consolation.

The last Vse teacheth vs, that as God loneth in Christ Iesus, and measures forth all his proceedings to vs in him; so must wee doe to God againe; If wee doe any thing to God, doe it in Christ; If we beleue in God, let vs beleue in him through Christ; If wee pray to God, let vs pray to him in Christ; If we loue God, let vs loue him in Christ; If we obey God, let vs obey him in Christ; If wee worship God, let vs worship him in Christ; *Whatsoever we doe in word or deed, let all be done in the name of our Lord Iesus Christ, Colos. 3. 17.* else it is abominable to God, *our spirituall sacrifices are acceptable to God onely in Iesus Christ, 1 Per. 2. 5.* Again, is Iesus Christ the ground of all Gods loue to vs, then let the ground of all our loue to God, to the faithfull, and to the Creatures, be settled in Christ; Doth God loue thee onely in Christ, and canst thou not loue where thou seest Christ? Or

Use. 6.

darest thou loue where thou dost not see him? Seeing God loues where he sees Christ, and loues not where he sees not Christ, learne his example, and frame loue to his loue; Let vs loue the Creatures of God in Christ, the Children of God in Christ; let vs loue the ordinances of God in Christ; let vs loue God himselfe in Christ, and whatsoeuer we doe in the seruice of God, let it be done in Christ; whatsoeuer we doe in word or deed, let all be done in the name of our Lord Iesus Christ. Yee come now to receiue the Sacrament of the Lords Supper, then walke by this Rule in receiuing; Let vs doe all that we doe herein, in the name, faith, loue, power, and mediation of Christ; Let vs receiue it in Christ, as God giues it to vs for the loue hee beares to vs in Christ, so let vs receiue it for the loue of Christ, with a true purpose to serue God all our life; and let vs bewaile our sinnes, and know that all our worthinesse is in Christ; and therefore let vs receiue it in the worthinesse of Christ, beleeuing that God will make it effectuell to our soules in him: And so receiuing it, and doing all we doe in it, in the name of Christ, we shall receiue it with glory to God, and comfort to our owne Soules.

FINIS.

T H E

THE FOURTH SERMON,

Upon

ROMANS the two last Verses.

For I am perswaded (or I am sure,) that neither Death, nor life, nor Angels, &c.



As the Lord hath beene pleased to enable vs, we haue entred into the handling of these verses: and shewed the dependance of them with the former, and the meaning of the seuerall tearmes of words. that the Apostle declares himselfe vpon: then I laide you downe seauen heads, whereunto the whole force of the Apostles speech might be reduced; the first was implied, and that was, that there is a Communion betwixt God, & all true beleeuers. Secondly, the Apostle shewes the Bond of this Communion, & that is the loue of God. Thirdly, he shewes the ground of this Communion, and of the bond of it, and that is Iesus Christ. Fourthly, the Apostle declares the neere interest that the faithfull haue to Christ, by a note of speciall reference, our Lord. And this is the point we are now come vnto, and if God shew vs strength in weaknesse, it shall be our meditation at this time.

Christ Iesus our Lord: The Doctrine hence is this: That there is a very neere and speciall reference betwixt Christ Iesus and all the faithfull; whereby hee is interestted in them, & they in him; *He is our Lord,*

Doctrine.

Explication.

saith the Apostle, and consequently, wee are his subiects and seruants, for this is a terme of mutuall relation, intending his right in vs, and ours in him; his superiority ouer vs, and our subiection vnto him; hee is our Lord, and we are his subiects and seruants. According to our manner, we will speake somewhat of this by way of Explication: And therein wee are to consider of two things: First, of the Title, *Lord*. Secondly, how it doth sute with the present purpose of the Apostle. First of the Title, *Our Lord*, or the *Lord* of the faithfull, or the *Lord* ouer his Church: *Christ is our Lord*: A *Lord*, is a name both of honour, and also of authority, and power; therefore when the Apostle saith, *Christ Iesus our Lord*, we must vnderstand that he is the owner, and also the guider and ruler of the faithfull, hee gouernes vs by his lawes, and guides vs by his Spirit, and keepe vs in his protection, and imployes vs in his seruice: The Lordship of Iesus Christ ouer the Church, or ouer the faithfull, is to be conceiued vnder these termes; First, that he is our speciall Lord; secondly, that he is our spirituall Lord: thirdly, that he is our sauing Lord; and fourthly, that he is our absolute and onely Lord. First, Christ is our speciall Lord; God the Father, and God the holy Ghost, as well as God the Sonne is our Lord; and yet there is but one Lord, as there is but one God, but this is in a generall sence: But Christ is our Lord, not onely in respect of the Godhead, as the other persons are, but in a speciall manner, as hee is our Mediator, *Acts 2. 36. God hath made him both Lord and Christ*: that is, God hath put this office and honour vpon him, God hath appointed him

to

to be our Lord in a special manner, as he is our Mediator. Secondly, he is our spirituall Lord; he is not the Lord of our bodies onely, but of our soules and our consciences, and this Lordship which he hath ouer vs, he exerciseth not in any worldly state or outward pompe, but in a spirituall state, as a heauenly Lord, *Iohn 18.36. My Kingdome is not of this world*; as who should say, *I am a King*, but not an earthly King; a Lord, but not a worldly Lord; but I am a spirituall King, and a heauenly Lord. Thirdly hee is our *sauiing Lord*, he is the Lord of the whole world; of the wicked, as well as of the faithfull in a generall sence: but to them he is a destroying Lord, to vs hee is a *sauiing Lord*, *2 Pet. 2.18. Last, and grow in grace, and in the knowledge of our Lord and Sauour Iesus Christ*; Christ is so our Lord, as he is also our Sauour; and that not onely with a temporall saluation, to saue vs temporally, for so, as the Prophet speakes, *hee saues both man and beast*; but as our eternall Sauour, to giue vs euerlasting saluation both in grace and glory. Fourthly, he is our absolute and onely Lord, ruling vs meere by his owne will, freeing vs from all forraigne powers and authority whatsoeuer: If any creature haue any Lordship or authority ouer vs, as Kings, Princes, Magistrates, Parents, and Ministers haue, it is as subordinate to our Lord Iesus Christ; And whatsoeuer they doe to vs, they must doe it as vnder him; and whatsoeuer we do to them, we must doe it as vnto Christ, *Col. 3.23.24. Whatsoeuer ye doe, doe it heartily, as vnto the Lord, and not men, knowing that of the Lord ye shall receiue the reward, for yee serue the Lord Christ*: It is in him, and by

by him that they rule ouer vs, and it is in him, and for him, that we doe seruice to them, for so is the rule in that place.

The second point for Explication is, how this Title sutes here with the present purpose of the Apostle: Surely it sutes very fitly with it, for it is a point very materiall to the cause in hand, that is, to proue the stability of the faithfull in the state of grace: For some happily might obiekt and say; What if the loue of God be set vpon vs in Christ, how come wee to fare the better for it? Yes, saith the Apostle, the same Christ in whom God loues vs, is himselfe our Lord, and we are his seruants, & therefore his care & respect for vs is such, that looke whatsoeuer loue God doth intend and beare to vs in him, himselfe being our Lord, will faithfully mannage the same at all times, for our best safety and greatest good: The Apostle had named mighty aduersaries, as *Death, Life, Angels, &c.* and for our better encouragement against them all hee sets out our Captaine and deliuerer in a high and glorious title: He is a Lord, and therefore farre aboue all our enemies; he is *our Lord*, and therefore can and will deliuer vs from them all.

Prooſes.

We come to the prooſes: There is nothing more frequent in the new Testament then this, that Iesus Christ is called our Lord; and no maruell, for this is the very summe of the Gospel, the Apostle makes it to be so, *Rom. 1. 1. 3. Paul an Apostle of Iesus Christ, called to be an Apostle, put a part to preach the Gospel of God: Concerning his Sonne Iesus Christ our Lord.* I will onely serue my selfe vpon such places of Scripture where Christ is called our Lord in some speciall significancy,

significancy, that is, with some speciall reference to some notable worke, whereby he hath shewed himselfe to be *our Lord*. 1 Cor. 8. 6. *Vnto vs there is but one God, euen that Father, of whom are all things, and we in him, and one Lord Iesus Christ, by whom are all things, and we by him*: Hee had shewed before, that there are many Gods, and many Lords, to others; but to vs, that is to the faithfull, *there is but one God & Father, & one Lord Iesus Christ*. Mark how significantly the Apostle applies this Title, *Lord*, to *Iesus Christ*, in respect of the *Soueraigne Lordly* power he hath ouer all things, especially ouer the faithfull. Christ Iesus hath supream authoritie ouer all things; all things are by him, and we by him; and therefore he is *our Lord*, and our *only Lord*, we haue but *one Lord*. Rom. 7. 25. *I thanke God, through Iesus Christ our Lord*. The Apostle had complained before of the bitter combate which he felt within himselfe, betwixt the flesh and the spirit; and finding himselfe ouermatched with the lusts of the flesh, in the 24. verse, hee cries out for helpe, *Oh wretched man that I am, who shall deliuer mee!* and presently he thinkes vpon Iesus Christ *our Lord*, and vpon him he sets downe his rest, *I thanke God through, Iesus Christ our Lord*: as if he should say, it is *Iesus Christ our Lord*, that hath appointed me to this combate; It is *Iesus Christ our Lord*, that giues me strength in the combate; and it is *Iesus Christ our Lord*, that in due time will deliuer me, and giue me victory in this combate; though I be ouermatched with these enemies, yet he will ouermatch them. Who should a man flie to in his distresse, but to his *Lord*? So the Apostle here, flies to

Christ Iesus, as to his Lord, 1 Cor. 15. 57. Thanks be unto God, who hath giuen vs victory through our Lord Iesus Christ; The Apostle speakes there of Christ and of his Resurrection from the dead, whereby he hath ouercome death, not for himselfe onely, but for the faithfull, and in that respect he calls him our Lord: For wherein did euer Christ Iesus shew himselfe more plainly to be the Lord, then by his Resurrection? And wherein may he Lord it more, then in giuing his subiects and seruants victory ouer Death and Hell, and all their enemies? To proceed yet a little further in the prooffe of this point, according to this generall proportion of Christ being our Lord, that is, the Lord of all the faithfull; wee shall finde that particular beleeuers haue laide particular claime to Christ, euery one of them as to his Lord, Luke 1. 43. And whence commeth it that the mother of my Lord should come vnto me? A strong faith in a weake woman, to confesse Christ Iesus to be her Lord, euen whilest he was in his mothers wombe; My Lord, that came downe from heauen for me; My Lord, that tooke flesh of the blessed Virgine, my neere and deare Kinswoman, euen for my sake, to redeeme mee. Iohn 20. 13. They haue taken away my Lord, &c. She speakes it as a woman weeping and mourning, but not out of a womanish passion, but out of a spirituall and heauenly affection: My Lord, that hath forgiven mee so many sinnes; My Lord, that hath cast out seauen Diuels out of me: My Lord, that hath stood it out manfully on the Crosse, against all the powers of darknesse, for the redemption of my poore sinfull soule: Oh, they haue taken him

him away, and I know not where they haue laid him ? If I could tell where they haue laid him, I would surely goe to him ; I would goe through thicke and thinne, that I might enioy my Lord, but alasſe, *they haue taken away my Lord. Iohn 20. 28. My Lord and my God ;* It is the ſpeech of *Thomas*, he ſaw in our Sauours hands the print of the nailes, whereby he was faſtened on the Croſſe, and in his ſide he ſaw the wound of the Souldiers Speare, and vpon ſight thereof, he cryes out, *my Lord and my God*, as who ſhould ſay, *Oh my Lord*, theſe wounds thou haſt receiued for my ſinnes and trangreſſions ; *Oh my Lord, &c.*

The Reaſons : Firſt, Chriſt is our Lord, becauſe he made vs : Euery free agent is Lord and Maſter of the worke of his owne hands : He made vs, therefore he is our Lord. *Col. 1. 16. By him all things were made ;* Yea, but ſo he is the Lord of the wicked, hee made them too ; yea, but he is our ſpeciall Lord, hee made vs not onely to be Creatures, which is common to the wicked ; but to be new Creatures, which is peculiar to the faithfull onely. *2 Cor. 5. 17. If any man be in Chriſt, let him be a new Creature.* Hee transformes and new moulds vs, and makes vs new Creatures if we beleue in him : Our Lord Chriſt, as he makes vs Creatures, ſo he makes vs new Creatures ; Chriſt Ieſus hath made vs both Creatures and new Creatures too, and therefore he muſt needes be our abſolute and ſpeciall Lord.

Reason 1.

Secondly, he is our Lord, becauſe we were giuen to him of God. *Iohn 17. 6. Thine they were, and thou haſt giuen them me.* God hath giuen vs to his

Reason 2.

Sonne Christ, and therefore wee are his in the best and surest right that may be. What better right can we haue, then to that which is giuen to vs freely? And marke in what termes God hath giuen vs to Christ, and by what right we are Christs; *Thine they were, and thou hast giuen them mee*: In the same propinquity that we were Gods, in the same propinquity we were giuen vnto Christ; but we were Gods as he is our Lord, and therefore we are Christs so too: And marke further here, how hee shewes himselfe to be their Lord, and they to be his seruants, *I haue declared thy word to them*: that is, I as their Lord haue set them their taske, what they must doe, that they may be saued; *And they haue kept thy word*, saith our Sauour, that is, as good and faithfull seruants to their Lord they haue followed my direction.

Reason 3.

Thirdly, he is our Lord, because he hath deliuered vs from all our enemies, *Sinne, Sathan, &c. Luke 1. 71.* A temporall deliuerer from a temporall bondage, deserues iustly to be Lord ouer those whom he doth deliuer; and this the Law and light of Nature taught among the Heathen; for looke who it was deliuered another from any bondage; his Lord hee was: Our Lord Iesus Christ deliuered vs from the spirituall and eternall bondage and slavery of Sinne, Sathan, Curse, Death, Hell, and Eternall damnation; And therefore he must needs bee our Lord much more. And this Reason may be yet further confirmed, if we consider the intendment of Christ in our deliuerance, and that was, that we his seruants, *might serue him all the dayes of our life, Luk. 1. 74.*

- Fourthly,

Reason 4.

Fourthly, he is our Lord, because he hath bought vs, 2 Pet. 2. 1. *Denying the Lord that he hath bought them.* Naturall reason teacheth vs this: Shall not a man be Lord of that he hath bought, and truely and dearely paide for? But Christ hath bought vs and paide dearely for vs, not siluer and gold, but his owne pretious blood; therefore he hath most soueraigne right ouer vs, as our Lord, and we are most strictly bound to him as his seruants: It is the Apostles reason in the 1 Cor. 6. 20. *Yee are bought with a price, therefore glorifie God in your bodies, and in your spirits, for they are Gods.*

This Doctrin is full of Vse, the first Vse is, concerning Christ himselfe, the second is, concerning vnbelecuers; and the third is, concerning the faithfull.

The first Vse is concerning Christ himselfe, *He is our Lord*: This is an euident prooffe of his Godhead, *he is our Lord*, and therefore our God: Christ is sometime called *the Lord*, and that intends his Soueraigne power and authority ouer all things; sometime *our Lord*, and this intends his Soueraigne power and supream authoritie ouer the Church, euery way the name *Lord* proues him to be God: For to haue Soueraigne power, and supream authority ouer all things, or ouer the Church, cannot be giuen to any but to God: Remember the termes before mentioned, vnder which wee are to conceine Christ to be our *Lord*, and euery one of them will necessarily conclude that Christ our *Lord* is Christ our *God*: First, hee is our speciall *Lord*, as hee is our Mediator, and he must be God as well as man, that he may be

Vse 1.

Mediator betwixt God and man. Againe, hee is our spirituall *Lord*, he is *Lord* ouer our soules and consciences, and a conscience well rectified acknowledgeth none ouer it but God. Againe, he is our *sauing Lord*, and none can challenge this but God himselfe: Salvation belongs to God alone. Lastly, hee is our absolute *Lord*, to be obeyed without questioning, without controule, and without resisting, in all things whatsoeuer he commands: and this none can challenge but God onely. I hope there is none here present, that will either deny or doubt of Christs Godhead: but there are many of vs that in prayer and conference name Christ our *Lord*, but yet neuer thinke of his Godhead, which is the life of his Lordship, both in himselfe, and vnto vs: *Christ Lord*, without *Christ God*, is no *Lord* at all.

Vse 2.

The second Vse is concerning the wicked and vngodly vnbeleeuers. If Christ be our Lord, that is, the Lord of the faithfull, and of his Church; then the wicked and vnbeleeuers haue nothing to doe with him, that is, as a *sauing Lord*: What a desperate, wretchlesse, and wofull case are they in? Iesus Christ is none of their Lord to saue them, nor they are none of his seruants, they yeeld him no homage nor obedience, and therefore can expect no comfort nor saluation from him: Consider both their life and their death: In their life they goe vp and downe doing their owne wils, and not Christs will, neither are they ruled by his Lawes, but like Lordlesse and Masterlesse men, they goe about, saying, *What Lord shall controule vs?* If they doe serue, or be ruled by any Lord at all, it is the Diuell, his word is their Law, they

they are ruled by his will, and are at his becke: Let him bid a wicked man sweare, or lye, or prophane the Sabbath, be drunke, steale, &c. straight way he will doe it, he is led by the Diuell, at his will, as the Apostle saith: Oh, that the faithfull would and could performe such true seruice to their Lord Iesus Christ, as these doe to their Lord the Diuell! It is a foule shame to vs that wee yeeld not such true seruice to Christ, as they doe to their Lord the Diuell; and it is a foule shame in them, that they yeeld such true seruice to the Diuell. So at their death, when they are on their death-beds, doe they pray? no, saith *Iob*, *the wicked pray not at all times*; No, they curse, and rage, and dispaire, or at the best they are like to *Naball*, their hearts are dead as a stone within them, there is no spirituall life nor comfort in them; they haue neuer a Lord in heauen to commit their soules vnto, but the Lord whom they serued in their life, the Diuell stands by them ready at their death to carry away their soules to hell, when they part from their bodies, as he did the rich mans, and then this cursed Lord and Master that set them on worke, and to whom they haue done such true seruice here, shall truly pay them their full wages in euerlasting torments: They haue sinned with the Diuell and his Angels here, and therefore it is iust with God to giue them their part and portion, and to damne them with the Diuell and his Angels for euer: And then this our Lord Iesus Christ, whom they neglected and opposed in their life, and would not acknowledge to be their Lord, hee shall shew himselfe to be a mighty Lord against them, and then hee shall exercise his Lordly

Lordly power and authority ouer them in wrath and vengeance, to their eternall condemnation. And then the very thought of the Lord Iesus shall be as terrible to them, as the torment they endure, to thinke that Christ should come downe from heauen to saue them, and that they should be such wretches, to serue the Diuell rather then him.

Use 3.

The third Use is for the faithfull; this toucheth them in many respects. First, here is the honour of the faithfull, in that they serue this great Lord; Christ Iesus is their Lord, and they his Seruants: When sundry Ambassadors meete together from sundry places, in a strange Country, he that serueth the greatest Prince amongst them, hath the precedency of place and honour before the rest, because hee serueth the greatest Lord: We all liue here as Seruants to Kings, or Nobles, or Magistrates, or Masters; but the faithfull, howsoever they serue other Lords, yet their spirituall Lord, is the Lord Iesus Christ, and by how much he is greater then other Lords, so much the more is their honour aboue all other Seruants whatsoever: It was that which the Apostle *Paul* and other of the Apostles boasted of, and so much comforted themselves in, as we may see in their Epistles, that they were Seruants to this Lord: *Paul* a *Servant* of Iesus Christ: *James* the *Servant* of Iesus Christ, and so others. A man when hee sends an Epistle, graceth himselfe with the greatest title he can; the Apostles grace themselves in their Epistles with this Title, the *Servants of our Lord Iesus Christ*, as the greatest title they can haue; Nay, the very Angels in heauen take delight and comfort in it, *Reuel. 22.9.*

I am thy fellow servant, (saith the Angell to *Iohn*) *the servant of the Lord Christ as well as thou.* Some thinke it a shame to be counted Christs Seruants; What? shall we be ashamed of that which is our greatest glory and honour with God? God forbid: In trouble, and in persecution, let vs acknowledge him to be our Lord, that will giue vs full content both in grace and glory. Let carnall and prophane worldlings reproach vs (as in these dayes it is too common) that wee are too precise, and that we are zealous for the Lord of hosts, that we make conscience of our wayes, and that we keepe our selues from the corruptions of the times, and that we will not runne with them into excessse of riot, this is the scandall of the Crosse in these times, that the faithfull will not company and symbolize with the wicked in their sinnes: no, we will not serue your sinnes, wee serue the Lord Iesus Christ, and if you reproach vs for it, we will weare that reproach as our Crowne: The glory of the wicked is their shame; but the shame that the wicked lay vpon vs, is our greatest glory; though this be a shame with men, yet it is honour with Christ, hee will take knowledge of vs as his Seruants.

Secondly, this is matter of comfort to Gods Children; and they stand in great neede of comfort in these vncomfortable times; why this, that Christ is our Lord, if we be sure of that, it will support and cheere vp our hearts in all our distresses, against desertions of men, when men, when friends, yea, when our Parents forsake vs, our Lord Christ wil neuer forsake vs, *Psal. 27. 10. Though my Father and Mother should*

L

forsake

for sake me, yet the Lord would gather me up. It comforts vs against all oppositions of men; they are many, great, and strong, they rage, and plot, and they band themselues together against the Lord, and against his Christ, but yet here is our comfort, hee that dwelleth in heauen shall laugh, our Lord shall haue them in derision. *Psal. 2. 2. 4.* So it may comfort vs against all our wants, Christ is our Lord, and therefore wee shall want nothing, *Psal. 28. 1. The Lord is my Shepherd, I shall not want.* Again, it may comfort vs against weaknesse and infirmities, Christ is our Lord, and his grace is all-sufficient for vs, as the Apostle saith, *2 Cor. 1. 9.* Again, it may comfort vs against all dangers present, imminent, and future. *Christ is our Lord, therefore we will not feare, The Lord of hosts is with vs, the God of Iacob is our refuge, Psal. 46. 1. 2. 3.* So it may comfort vs against all Sathans temptations, the fiercest, greatest, and fearefullest that Sathan can assault vs withall. Christ is our Lord and Master, and can a Lord or Master see a faithfull Seruant of his wronged and oppressed by his enemy, and not stretch forth his hand to helpe and rescue him? If men will, yet our Lord Christ will not, nor cannot, but the more fiercely wee are assaulted by our enemies, the more ready will hee be to helpe vs. Therefore in the depth of temptation retire thy selfe to this sure Hold, to Christ, as to thy Lord, and say vnto him, Oh my Lord, seekest thou how I am oppressed with thy enemy and my enemy? Wilt thou see me trodden vnder feete? Vp Lord I pray thee, fight for me, suffer not my soule to be a prey to such a cursed enemy. And surely

surely if thou doest thus, the *Lord* will be very ready to heare thee; & the *God of peace* will tread *Satan* under thy feet shortly. Lastly, it may comfort vs against death it selfe: whosoever thou art that hast serued the *Lord Christ* in truth in thy life, thou maist boldly put thy selfe vpon him, as thy *Lord* at thy death; hee whom thou hast serued all thy life, will surely comfort thee at thy death, and in death, and after death: therefore be not discouraged at death, it is terrible and fearefull to Nature, but let vs arme our selues for it before hand: let vs before hand goe to *Christ*, and let him be our *Lord*, and then we may say to our soules at our death; *Oh my soule*, thou hast serued the *Lord Iesus Christ* thus many yeares, be not now afraid to goe to thy *Lord* and master home to his owne house: and we may turne to the *Lord* and say, *Oh my Lord*, thou hast beene my protector many yeares, now *Lord* helpe me, for now I stand in more neede of thy helpe then euer I did before: *Lord* receiue my soule now into thy mercifull hands; and if thou doest thus, assure thy selfe thou shalt not be more ready to commend thy soule to him, then he will be ready to receiue it into his hands.

The third Vse is for matter of dutie; teaching vs that seeing *Christ* is our *Lord*, we must cary our selues to him, as to our *Lord*, in all dutie, as good and faithfull seruants; he that doth so, is the right seruant of *Iesus Christ*, the true and sound Christian. The duties we are to performe to him are many, we will reduce them to these two heads: *Doing*, and *Suffering*. In both these we must conforme our selues to *Christ* as to our *Lord*. In *doing*; First, if *Christ* bee

Vse. 3.

our *Lord*, we must belecue in him, trust in him, and rest vpon him. *Isa. 26. 4. Trust in the Lord for euer, for in the Lord God is strength for euermore:* and therefore let vs be confident in him, & rowle our selues vpon him, and know whom it is that wee haue trusted and hazzarded our soules vpon him. Let vs trust in the *Lord*, when we see nothing in the world but desolation; he is a *Lord*, and therefore can doe for vs what he will; and he is our *Lord*, and therefore he will doe for vs what he can: And if he can do for vs what he will, by his absolute power, and will doe for vs what he can of his meere grace and goodnesse, why should wee not belecue in him, and rest vpon him both in life and death?

Secondly, if he be our *Lord*, then wee must reuerence him as our *Lord*. *Mal. 1. 6. If I be a Lord, where is my feare. Psal. 2. 11. 12. Serue the Lord in feare, and reioyce in him with trembling. Kisse the Sonne, &c.* Let vs therefore reuerence him in his Nature, Person, Word, Ordinances, in our hearts, liues, and all our courses: Let this feare be alwayes before our eyes, that wee may neuer sinne against him. It is a fault to be taxed in many Christians, that they come to the Word, and to the Sacraments, with little reuerence to God, none at all to man: God will be honoured with an orderly zeale.

Thirdly, if Christ be our *Lord*, then wee must loue him as our *Lord*. *Deut. 6. 5. Thou shalt loue the Lord thy God, with all thy heart, and with all thy soule.* Our loue must be such to him, as his loue was to vs, that is, not colde or little, but maruellous great; so that he shed his blood for vs. Hath our *Lord* loued

vs thus dearely, to lay downe his life for vs, then let vs loue him as dearely, let vs lay downe our liues, if we be called to it, for him.

Fourthly, if Christ be our *Lord*, we must imitate him, *Iohn 13. 13. 14. Yee call me Lord and Master, and yee say well, for so I am; if I then your Lord and master haue washed your feete, yee ought also to wash one anothers feete: and verse 15. For I haue giuen you an example, &c.* Thus we should imitate Christ in loue and humilitie, and other graces: wee are much wanting in these Duties now in these dayes, but if Christ be our *Lord*, wee must shew our loue and humility as Christ did, thinke scorne of nothing that is to be done for the Children of God: Every seruant will follow his *Lord*, if it be but in an ill fashion; then let vs imitate Christ in his graces, and conforme our selues to his fashions.

Fifthly, if Christ be our *Lord*, wee must serue and obey him as our *Lord*, wee must doe what hee commands, and nothing else, and we must doe it, as hee commands it to be done, and we must leaue vndone that he forbids: We must not be seruants to men, (wee must serue other Lords as vnder our *Lord Christ*, and in his name) much lesse must wee serue our owne lusts, or the world. Christ is our *Lord*, and wee will serue him, and not the world, nor our owne sinfull lusts.

Secondly, in our sufferings we must conforme our selues to Christ: Let vs know for certaine that wee must looke for affliction. *The seruant is not aboue his master, Matth. 10. 24.* It is the nicenesse of many Christians, that their finger must not ake, they must

not endure one temptation, they would faine flie from afflictions, but we must looke for them : Did Christ goe from the Crosse to heauen, and shall not wee goe the same way ? we must take vp our Crosse and follow him. Secondly, as we must looke for them, so we must carry our selues with patience as he did in them, who when he was reuiled, reuiled not againe, when he suffered, he threatned not, &c. *1 Pet. 2. 23.*

Leauing vs an example (saith the Apostle) *that wee should follow his steps, verse 21.* And therefore let vs labour to be patient in the least affliction, for hee is thy *Lord* that puts thee to it. And let them be our owne afflictions, and then we shall the better beare greater afflictions, & Christs afflictions. Christ ware a Crowne of thornes, and was stroke vpon that Crowne, to adde affliction to his afflictions ; so we must looke for many thornes, many afflictions, and for affliction to be added to affliction : But yet be of good cheere, Christ will recompence all with a Crowne of Glory. Let vs apply this to the Sacrament : We come heere to the Lords Table, this is a great honour to vs, therefore let vs be thankfull for it : Secondly, let it comfort vs, that if we come in repentance, we shall haue our comfort sealed vp vnto vs, to our hands, to our mouthes, and to our hearts. Again, we professe Christ to be our *Lord*, then let vs examine whether we feare him, loue him, and obey him as our *Lord*. Alasse, wee must all confesse we come short in these duties ; let vs acknowledge this vnto him, and let vs say, *Lord* though we deserue not to be thy seruants, yet thou art our *Lord*, and let vs come with more faith and feare, and loue, and
with

with more resolution, to obey him better then euer we haue done. If this Sacrament Seale vnto vs that Christ is our *Lord*; it must also seale vnto vs that we are his seruants, and then we must not honor him for an houre, while we are here, but all our life time. If thou be the seruant of Christ, he is thy *Lord*, but if thou serue the world, or thy belly, or thy pleasure, or any thing else, and not the *Lord Iesus* in the truth of thine heart, then he is none of thy *Lord*, nor thou art none of his seruant. And therefore when thou shalt come and knocke, & say, *Lord, Lord, open vnto me*, he will answere thee, *away from me, thou art none of my seruant*: therefore let vs subiect our selues vnto him, in all obedience, both in doing, and suffering, as vnto our *Lord*, and so he will recompence vs with grace here, and with glory hereafter.

FINIS.

THE FIFTH SERMON,

Vpon

ROMANS 8. the two last Verses.

For I am perswaded, (or I am sure,) that neither Death, nor life, nor Angels, &c.



IN handling this Scripture as GOD in mercy hath giuen strength wee haue proceeded thus farre: First, wee haue shewed the dependance of the verses with the former; then we shewed the meaning of the words in themselves: After that we cast this Scripture, for our better instruction and memory, into this mould, and shewed that it did empty itselfe into these seauen particulars. First, that which is implied, namely, that there is a Communion betwixt God and the faithfull: Secondly, that which is exprest, namely, the bond of this Communion, and that is the loue of God: Thirdly, the Apostle shewes the ground of this Communion, and of this bond too, and that is Iesus Christ: Fourthly, hee shewes that the faithfull haue a neere interest in Christ Iesus, and this he sets forth by a terme of neere Relation, *our Lord*: Thus farre we haue proceeded already. The fifth point is, that the Apostle auoucheth the safety of all the faithfull in the midst of all dangers that they are subiect to; *nothing shall seperate vs from the loue*

loue of God. And this he enlargeth in many particulars, as by and by we shall see.

This is the fifth thing then that we are to consider of, namely the safety of the State of Gods children in the midst of all dangers; wee will propound the Doctrine thus:

The hould that the faithfull haue in the loue of God through Iesus Christ, it is a sure hould: the estate of grace that they are in, is an vndefeasable estate, nothing can void them, nothing can deprive them of it. Consider well the words of the obseruation; the very words whereof are in effect the very words of this Scripture; and the whole matter of the obseruation, is the whole matter of this Scripture; For that which we haue spoken heretofore touching our Communion with God, the bond of it Gods loue, the ground of both Iesus Christ, &c. haue beene but preparations to this Truth; and these points which follow touching the Apostle his certainty he hath, and the vse he makes of it, are but inferences from this truth. This is the truth it selfe, that is here peremptorily and precisely affirmed: that nothing shall seporate the faithfull from the loue of God to them in Iesus Christ, nor from the estate of grace that they are in: And this the Apostle contents not himselfe onely to affirme in the generall, but withall confirms it in particular, by a sufficient reckoning vp of all the parts of the Aduersarie power, that is or can be against vs: Death shall not, nor life shall not, nor Angels, &c. nor any other creature, nothing shall seporate us; not any one of these dangers asunder; no, nor all of them ioyned

Doctrine.

M

together;

together, no ~~nor~~ any other added to them, nor any other Creature, put what you will to them, *nothing shall seperate vs from the loue of God, which is in Christ Iesus*, and to put the matter out of all thew of doubt, he saith, not onely they *shall not seperate vs*, but he puts it vpon an impossib lity, *they shall not be able to seperate vs*; let them ioyn all their powers together, and doe what they can, they shall neuer be able to doe it: Thus we see the Doctrine is naturally raised, and the Apostle presseth it as the maine matter of the Scripture.

Explication.

I will speake somewhat, as our order is, for Explication of the Doctrine, and therein I will handle but this one point: Because the Doctrine speakes of the loue of God, and of the state of grace; we must know what it is to be in that state of the loue of God, and the estate of grace; for either it hath been our state, or now is, or hereafter shall be our estate, else we can neuer be saued: therefore before we shew that wee cannot fall away from this state, it is needfull to shew what it is to be in it. The estate of the loue of God, and the state of grace, is to be thoroughly reconciled to God, through the precious blood of *Iesus Christ*; whereby we are iustified from all our sinnes, and entered into a course of true sanctification: It is called the estate of Gods loue, in opposition to the estate of Gods wrath, wherein we are all by nature, *Ephes. 2. 3*. In this state of wrath God lookes downe from heauen vpon vs in mercy, and receiues vs freely into his loue through Iesus Christ, and so wee are translated out of the estate of Gods wrath, into the estate of his loue; It is called the estate of grace, in opposition

lition to the state of sinne, that we are ad in, *Rom.3. 28. All haue sinned, &c.* In this sinfull state the Lord lookes downe from Heauen in mercy vpon vs, and in Iesus Christ bestowes vpon vs the sauing grace of Iustification, forgiuing vs all our sinnes; and the grace of Sanctification making vs new creatures, and so translates vs out of the state of sinne into the state of grace: These things wee must feele in our selues in some measure; else wee were neuer in the state of grace. To open the point more fully and familiarly, the estate of the loue of God, and the estate of grace, consists in certaine mutuall passages betwixt God and man: On Gods part to man, there are two chiefe passages, Gods loue, & the perswasion of Gods loue: and on mans part, there are also two chiefe passages; Faith, and Loue: All those that God will saue, he loues them from all eternity in Iesus Christ; there is Gods loue, and in due time he acquaints them with it, and perswades them by his Spirit to belecue it, and to accept of it, and to returne loue and obedience for it: there is his perswasion. On mans part, man being overcome with the sence of this loue, and the force of his perswasion, he yeelds to God, and imbraceth this loue, and beleuees the promise of grace, and applies it to himselfe; here is our faith: and withall is carryed after that good God, with the whole bent of his Nature, and streame of his affections, that so dearely loued vs; here is our loue. Take it thus, those whom God in mercy doth purpose to saue, he will come vnto; commonly vpon the hearing of the Word, or else in some speciall affliction, at the least in some good imployment, and takes vs

aside, and drawes vs into some serious meditation of our estate, and he breakes with vs to this effect: as if he should say, Ah poore sinfull soule, thou art in a miserable, a fearefull, and a damnable case, led away euery day into sinne in a fearefull manner, and euery houre of the day thou hast deserued my wrath and fearefull curse to fall vpon thee, if thou go on in these sinfull courses, hell and damnation is thy portion for euer; but I haue pittie vpon thee, and would haue thee to haue pittie vpon thy selfe; I doe not desire thy death, but that thou doe repent and liue; and out of my infinite loue to mankinde, I haue giuen my owne deare Sonne *Christ Iesus* to die for such poore wretched sinners as thou art: and now I come to tell thee, and doe tell thee by my Spirit, that thou poore sinfull soule, art one of these sinners that *CHRIST* hath purchased by his most pretious blood: therefore my Sonne hearken vnto my voyce; *Oh my Sonne giue me thy heart*, turne thy loue and thy affections wholly vpon me, beleeue thou in me, and beleeue in my Sonne *Christ Iesus*, beleeue his Spirit, his truth, his promises; cast away all thy sinnes, neuer let them enter into thy heart againe, and giue thy selfe to promise and performe a holy life, be perswaded by my aduise, hold fast by me, and I will hold fast by thee; doe thus and I will be thy Father, and thou shalt be my childe for euer: Thus God wooes, and thus hee winnes euery sinfull soule: And this perswasion of his is not only a bare tender of grace, as if God should say, thou shalt be saued if thou wilt: but it is Gods operative work of grace; which he perswades vs and makes vs able & willing to do; he bids vs beleeue and
withall

withall he giues vs his Spirit, and causeth vs to beleue in Christ; he perswades vs to set our loue vpon him, and withall hee sheds forth his loue into our hearts by his holy Spirit, and makes vs able and willing to loue him. This is the right state of sauing-grace, or of the loue of God, and when this knot of grace is knit betwixt God and the beleeuing Soule, it can neuer be dissolued by all the powers of heil. So we see the Doctrine explained, that the hould which the faithfull haue in the loue of God through Iesus Christ, it is a sure hould; the estate of grace that they are in, is an vndefeasible estate, nothing can voide them, nothing can deprive them of it.

The proofes of this Doctrine are these, *Psul. 125.*

Proofes.

1. *They that trust in the Lord shall be as mount Zion, that cannot be removed, but remaineth for euer:* The persons there spoken of are the same that we spake of in the Doctrine; *they that trust in the Lord*, the faithfull say wee, that by faith and confidence haue gotten sure hould of God in Christ; secondly, the estate there spoken of, is the same we speake of; a sure and firme estate, by way of comparison, is set downe to be *as mount Zion*, the surety whereof is set downe by negation, *it cannot be moved*, and by affirmation, *but remaineth for euer*: The substance of the speech is this, *mount Zion* is so firmly settled as it can neuer be removed; But all they that trust in the Lord are in such a state, therefore all they can neuer be removed; but stand fast for euer. Some object and say, it is true that the faithfull, so long as they trust in the Lord, are vnmouenable; but they may cease to trust in the Lord; and so may be removed. I answer, this

is a meere illusion of the place, and this Scripture cannot be so deluded; for if they that trust in the Lord may cease quite from trusting in him, then they may loose their hold in him, but the place saith, they can neuer loose their hold in God, for then *Mount Sion* may be remoued; but saith the Text, *Mount Sion* can neuer be remoued, therefore they can neuer quite cease to trust in God: the Prophet concludes as well the surenesse of their trust, *that it shall neuer faile*, as the surenesse of *Mount Sion*, that it should neuer faile: he affirms as well the surenesse of their faith, as the firmenesse of the hold they haue in God. *Matth. 7. 24. 25. Whosoeuer heareth of mee these words, and doth the same, I will liken him to a wise man that builded his house vpon a Rocke*: This wise builder is euery true bele cuer, and the house there built, is the Rest that he sets himselfe vpon, how hee lookes to be saued, the grounding of this house vpon a Rocke, is the relying of the Bele cuer, truly and wholly vpon Christ Iesus by a true and liuely faith in his blood; *the raine fell, and the flouds came, and the windes blew, &c.* These are his tryals by afflictions, temptations, persecutions, &c. The best bele cuer is sure to haue tryals enough, euen to the vttermost, as much as he can stand vnder, and not more; but here is his comfort, his house shall neuer fall, because it is built vpon a Rocke: the true bele cuer hath gotten sure hold on God by faith in Christ, and therefore he can neuer fall, *Ioh. 3. 36. He that beleeueth in the Sonne, hath euermlasting life, &c.* These are the words of *Iohn Baptist*, and are confirmed by our Saviour, and that by tearmes of asseueration, *Ioh. 6. 47.*

Verily,

*Verily, verily, I say to you, hee that beleeueth in mee hath euerlasting life: Here is a true Beleeuer, and what is his portion? euerlasting life, and he saith not, he shall haue, but he hath it, hee is sure of it, hee is possessed of it: but a man may loose that which hee hath: yea, but this is eternall life, and therefore cannot be lost, for if it could be lost it were not euerlasting. This appeares further by the nature of the phrase, to haue life; which is not to haue riches, or goods, or possessions, but to haue life is to liue that life which a man hath, as hee that hath naturall life, liues that life, and he that hath spirituall life, liues a spirituall life; and so hee that hath eternall life, liues eternally; so that his meaning is, that true beleeuers begin now to liue that life, that they shall liue for euer, begun here in grace, and continued for euer hereafter in glory; if they that thus beleeue could fall away quite from God, then they must dye for euer, and it is not possible both to liue and to dye for euer; therefore it is impossible that euer any such should fall quite away from God. *John 10.27.28.29.**

My sheepe here my voice, and I know them, and they follow mee; and I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hand: Here our Sauour speakes of his Sheepe, not onely of Professours but of true Beleeuers: Sheepe that haue true hearted soules to Christ their Shepheard, for so they are described, they heare his voice and follow him; they deale thus with him; But how deales he with them? Hee giues them eternall life, and if Christ giue it, who shall take it away from them? And he saith not I will, but I doe giue it

it them: enery true Beleeuer at the first Act of his conuerſion hath eternall life; he beginneth then to liue eternally, and he ſhall neuer periſh; He may be hunted by Dogges, and Volues, and Beares, and Diuels, but they ſhall neuer periſh, neither ſhall any pull them out of my hands; He that ſeperates vs from God muſt tugge with Chriſt Ieſus himſelfe, and be too hard for him too, elſe they can neuer plucke vs out of his hand. And is not this enough? If it be not, then looke what he ſaith in the 29. Verſe, My Father, which gaue them me, is greater then all, and none is able to take them out of my fathers hands: If any ſhould queſtion my power, yet none will queſtion my Fathers power; if any were able to plucke them out of my hands, yet none, neither men nor Diuels are able to plucke them out of my Fathers hands, he is greater then all, and therefore the ſtate of the faithfull is a ſure ſtate: And marke how our Sauour in that place changeth his words; in the 28. Verſe he ſaith, none ſhall plucke them out of his hands; and in the 29. Verſe, none can take them out of his Fathers hands, they neither ſhall nor can: So that the Doctrin is cleere, that the hould that the faithfull haue in the loue of God through Ieſus Chriſt is a ſure hould, and the eſtate of grace that they are in, is an vndeſeizable eſtate, nothing can voide them, nothing can deſtroye them of it.

The reaſons are many; there is no reaſon from man for this, for there is nothing in, nor of our ſelues, but it is contrary and againſt this truth: all the reaſons muſt be fetcht from God. 2 Cor. 1. 21. *It is God which eſtabliſheth vs with you in Chriſt;* Now looke

vp to God, and all is for this truth, that wee cannot fall; First, his Loue is for vs, and that is euerlasting: Secondly, his Power is for vs, and that is almighty: Thirdly, his Grace is for vs, and that is all sufficient: Fourthly, his Will is for vs, and that is vnresistable: Fifthly, his Promise is for vs, and that is vnchangeable: and lastly, Christ his prayer is for vs, and that is vnfallible. A threefold cord is not easily broken, but here is a sixe-fold cord, platted with Gods owne hand, and euery one as strong as God himselfe, binding vs fast to the loue of God in Christ, and therefore this can neuer be broken.

First, Gods Loue is for vs, and that is euerlasting: We must be in the loue of God, or else this that is here spoken concernes vs not; Now his loue is euerlasting, *Ier. 31. 3.* and therefore it cannot be removed. *Iohn 13. 1.* *Whom he loues once, he loues for euer, euen vnto the end he loueth them.* God cannot loue vs to day, and hate vs to morrow, as wee doe, that loue a while and leaue at last; farre be it from any of vs, euer to imagine that God can loue any man as his deare Childe for a fit, and a spurt, and yet afterwards hate him, as the Childe of the Diuell, for euer; but this God must doe if euer any true Beleeuer should be cast off, or fall away; but this God cannot doe, because his loue is euerlasting, and therefore no Childe of God can become a cast-away.

Secondly, his Power is for vs, and that is almighty, *Iohn 10. 29.* *My Father is greater then all, and none is able to take them out of my Fathers hands.* Gods greatnesse and his almightinesse lyes at pawne for it, *1 Pet. 1. 5.* *Wee are kept by the power of God*
N *through*

through faith unto saluation; the originall lignities, that we are kept by the Guard of Gods power, by the strongest and surest, and chiefest power that God hath; as the Kings Guard is his strongest power hee hath about him: And what? is this for a time? no, for euer to saluation, faith the Apostle, to the full accomplishment of our saluation.

3.

Thirdly, Gods grace is for vs; and that is all-sufficient, *2 Cor. 12. 9. My grace is sufficient for thee, &c.* which is an effectuall sufficiency, else it could haue beene no comfort to *Paul*; for *Paul* was then in great distresse, the messengers of Sathan, these *Principalities* here spoken of, were about his eares buffetting him, he findes no power in himselfe to withstand, and therefore he besought the Lord for this; and God giues him this answere to satisfie and to pacifie him withall, *my grace is sufficient for thee*: though thou hast no power nor grace to stand against this fiery temptation, yet be of good comfort, *my grace is, and shall be, sufficient for thee*. But you will say, this was *Pauls* particular case, but what is that to me, or to another? I answer, it is true, it was his particular case, but yet so as it is exemplary, and applicable to all true beleaguers for euer after, so saith the Apostle himselfe, *1 Tim. 1. 14. 16. For this cause was I receiued to mercy, that Iesus Christ should first shew on me all long-suffering, unto the example of them which shall in time to come beleue in him unto eternall life*; He receiued mercy, that all the Children of God might lay hold vpon it as hee did, in truth, though not in the same measure.

4.

Fourthly, Gods will is for vs, and that is vnresistible,

stable : His will is for vs, *Luke 12.32. Feare not little flocke, it is my Fathers will to giue you a Kingdome;* And if it be his will, who shall gaine say it? *Ioh. 6.39. And this is the Fathers will which hath sent me, that of all that he hath giuen mee, I should lose nothing, but should raise it up at the last day;* now the will of God is vnresistable, *Rom. 9. 19. Who hath resisted his will?* And therefore the faithfull cannot fall away.

Fifthly, Gods promise is for vs, and that is vnchangeable : God not onely promiseth grace but perseuerance in grace, as *Ier. 32. 39. 40. And I will giue them one heart, I will make an everlasting Covenant with them, I will put my feare into their hearts, and they shall not depart from me :* Here is a promise, not of grace onely, but of perseuerance in grace; and Gods promise is vnchangeable, *2 Cor. 1. 20. they are yea, and Amen :* It is impossible that God should lye, *Hab. 6. 18.* and therefore seeing God hath promised that we shall stand fast; it is impossible that euer we should fall away.

Lastly, Christs intercession is for vs, and that is vnfaillable, *Luke 22. 32. I haue praide that thy faith may not faile;* that is, that thou maist neuer fall from faith. But this is particular for *Peter;* no, it is generall for all as well as he, *Ioh. 17. 9. 20. I pray for them, I pray not for the world, I pray not for these alone, but for them also that shall belecue in me through their word;* he prayes for all belecuers : now Christs prayer is alwayes heard, *John 11. 4. Father, I know that thou hearest me alwaies :* therefore the faithfull cannot fall away.

5.

6.

The first Vſe of this point is matter of confutation, againſt thoſe that hold that the Saints may vterly fall from grace; It is held both by the *Papiſts*, and the *Lutherans*, as alſo by the *Arminians* both at home and abroad; they hold that Saints may vterly fall away from grace: I will aſke theſe men, that are ſo peremptory in this point, this queſtion, whether they can ſhew me any one place in the Book of God, that doth directly and expreſſy affirme that a true Beleeuer may vterly fall away from grace? They cannot, ſome of themſelues confeſſe they cannot; then I anſwere them, that we can ſhew many expreſſe places to the contrary, directly affirming the impoſſibility of falling away, and they haue not one for the poſſibility of it, therefore wee may quickly iudge where the truth is. Yea, but ſay they, there is many exhortations to the faithfull for that end, that they ſhould not fall away, as *1 Cor. 10. 12. Heb. 12. 15.* &c. and theſe ſhould be in vaine, except there were ſome poſſibility that they might fall. I anſwere, ſuch exhortations there are, and they are directed to mixt congregations that conſiſted as well of Hypocrites that might fall away, as well as of true Beleeuers that might not fall away; and ſo they are not in vaine in reſpect of theſe Hypocrites, neither were they in vaine in reſpect of Gods Children, but of ſingular vſe in reſpect of them too, for thereby they were ſtirred vp to ſhake off ſecurity, and to be more diigent in the wayes of God, for if wee fall into ſinne, and negligence, and ſecurity, it is the high-way of falling from God. Yea, but ſay they, there are many examples, as of *Hymeneus, Phileas,* and

Demas,

Demas, &c. that were true beleeuers, and yet fell away. I answer, they can shew me neuer one example of any that fell away finally, but such as were hypocrites; I will say confidently, that he that falls vterly away from grace, was neuer but an hypocrite; no true beleuer can fall away; I dare say it because Christ hath said it before me, *Math. 7. 26.* 27. *The foolish man built his house vpon the sands, and when the stormes came, it fell.* Doeſt thou see a man build him an house, and it fall? certainly that man built vpon the sands, that is, onely vpon the profession of sauing faith; hee had neuer true sauing faith in CHRIST, but his owne foolish perswasion; the true beleuer builds vpon the Rocke CHRIST, and therefore his house can neuer fall. To establish our Iudgements herein, let vs hold fast these two positions: First, that hypocrites and counterfeits, may and doe fall away finally, *Math. 13. 21.* *But true beleeuers can neuer fall finally from GOD:* Both these are affirmed, *1 Iohn 2. 19.* *They went out from vs, but they were not of vs, for if they had beene of vs, they would no doubt haue continued with vs.* Secondly, that true beleeuers may fall from the sence of GODS loue, and from the exercise of Faith and Loue, and obedience, and other graces; from some degree of Faith, and from some degree of GODS loue, and from the exercise of grace, as in the case of spirituall desertion, temptation, specially by sinne, but they can neuer fall from faith, nor from the loue of GOD it selfe, nor from the life of grace, or at the least where they doe fall, they neither fall

wholly nor finally : the whole power that is in them is not carryed after sinne, but there is some resistance: A child of God in the case of sin, hates that he doth, he cannot fall wholly, the seede of God is still within him, *1 Iohn 3. 19.* and that will reuiue againe; nor he cannot fall finally, because that seede is immortall, *1 Pet. 1. 23.* and therefore can neuer die. They that are in the state of grace, heare a voyce behind them saying, *This is the way, walke in it, Isa. 30. 21.* they haue the guidance of Gods Spirit, whereby they are preserued from euill, and fitted for euery good dutie, so that they cannot fall wholly nor finally. And yet they may haue such falles as are fearefull, and which they may rue for euer, as wee may see in *Dauids* fall, *Psalm 51.* These two positions well considered are a sufficient preseruatiue to keepe vs from this errour.

Vse. 2.

The second Vse is for reproofe of those that abuse this Doctrine, to Gods dishonour, and their owne destruction: Some abuse it to carnall Security: They heare this Doctrine, that true beleeuers cannot vterly fall away, and therefore they grow secure and carelesse of their wayes, and cast off the feare of God, & giue themselues ouer to their own lusts; gracelesse, and wretchlesse persons they are, to abuse such a heauenly Doctrine; What is this but to turne the grace of God into wantonnesse, *Iude 4?* And marke what censure the Apostle passeth on them in that place, *ungodly men they are, ordained to condemnation.* A child that hath a good father, whom he knowes will not see him want nor perish; shall this child therefore waste and ryot, and bezzell away all his state, and runne himselfe into debt and danger hee cares

cares not how? It were a wicked childe that would doe thus: a good and true-hearted child to his father would neuer doe it. It was the diuels temptation to our Sauour, *Luke 4.9.10. that he should cast himselfe downe headlong*: An impudent perswasion to the Sonne of God: What is his reason whereupon he perswades him thus to cast away himselfe? forsooth because he had the promise of Gods protection, *for, they shall beare thee in their hands, so that thou shalt not dash thy foote against a stone*; as if he should say, thou maist doe what thou list, thou art sure to be safe. Shall we giue our selues ouer to sinne, to desperate and wicked courses, because wee haue Gods promise not vtterly to fall from grace? God forbid. This was the Diuels Diuinity, and it is a diuellish practise whosoeuer imitates it, and so let vs esteeme of it, and abhorre it in our selues and others: Oh beloued we must consider that the same grace of God whereby we are saued, the same grace doth preserve vs from sinne, and quickens vs vp to good duties. It is the Apostles words, *Titus 2.11.12. The same grace of God that brings Salvation to vs, makes vs also deny all ungodlinesse, and worldly lusts, and to liue soberly, &c.* Therefore whosoeuer thou art that professest thy selfe to be a belecuer, and yet hast no care nor conscience to abstaine from sinne, and to lead a godly life, it is a strong presumption against thee, that thou neuer yet hadst any true touch of sauing grace. Others abuse it to Pride: They haue a high conceite of themselves, and are lifted vp in their hearts, as if they did stand by their owne strength and power: A fearefull sinne, for hereby they robbe
God

God of the honour of their saluation, to ascribe it to themselves. And it is an vsuall and iust thing with God to recompence such abhominable pride with a shamefull fall: *Iohn 18*. It was the secret pride of *Peters* heart, and confidence of his owne strength that made him say, that though all the world should forsake Christ, yet he would not, yea, though he dyed with him, hee would not forsake him; which was iustly recompenced with that shamefull and fearefull fall, that he was the only man that not only forsooke him, but denyed him, and forswore him too: that *Peter* might after be warned, and we by his example, neuer to thinke of standing by our owne strength, but wholly and onely on the power of God, who is all in all in it. Let vs waite vpon God in the humbleness of our soules, and by faith and confidence put him in trust with our state; and let vs doe the best we can to keepe in the state of grace, but yet let vs giue the whole glory of our preservation to God alone.

Vse 3.

The third Use, is matter of exhortation, to stirre vp Gods children to hould fast by God; *Hould fast till I come*, saith our Sauour: It is not a vaine exhortation, for what God bids vs do, he makes vs willing and able to doe in some measure; therefore we are to hould fast by God, and to goe on cheerefully in the state of grace, and neuer be daunted with a seruile feare for any enemy; we must hould fast by God: notwithstanding his promise that we shall perseuere, which is the cause of our standing, yet we must hould fast by faith, as the instrument and meanes vnder God whereby we stand, for this doth not acquit vs
from

from, but binde vs more firmly to doe our best endeauour to maintaine our state; Where Gods promise and mans endeauour are ioyned together, that being the cause, and this the foundation and meanes, how sweetly doe they concurre and worke together? And therefore we must vse all meanes for the establishing of our selues in grace, when we are once entred into that estate; which state we must labour to be sure that we are in, and not flatter our selues; and then we must labour to vse all good meanes to be established in it: First, we must lay a sure foundation or ground, if euer wee will hold out in the estate of grace, else wee shall quickly decay: See that thy faith in Christ be true and sound, grounded on the Word and promises of God, and the infallible testimonies of Gods Spirit, that cries, *Abba*, Father, within thee; And let thy repentance be vnfeined, not a few teares, but euen the breaking of thy heart; And let thy conuersion be through, be not halfe a Christian, and see all thou doest be done in truth, and then thou hast laid a good and sure foundation, *Luke 6.48. Hee that will lay a good foundation must digge deepe*, and so his building will stand firme: And so if wee will haue our building stand firme with G o d, wee must digge deepe, we must be men of deepe meditations on our owne miseries, and on Gods mercies and promises, and in Christs sufferings and merits; Wee must haue a deepe sorrow for our owne sinnes, and not a slight and shallow remembrance of them; and then wee will not willingly be drawne to sinne againe while we liue; therefore we must haue a deepe sorrow for

O

sinne;

Meanes to be
vied that we
may perseuere
in grace.

1

2.

finne, and a deepe sighing for grace; and a deepe Impression of the Word in our hearts; we must not be hearers and speakers of it, and rememberers of it onely, but it must dwell plentifully in vs, it must transforme our hearts into the obedience of it; If euer we looke to lay a good foundation in God, wee must digge deepe, *Matth. 13. 5. 6.* The Corne that was sown in the stony ground, came vp quickly & perished quickly, because it had no depth of earth: Our ordinary hearers are quicke and apt to speake of that they heare, but the Word hath no depth of rooting in their hearts, and therefore they quickly fall away: be sure therefore that thou dig deepe, and that that which thou buildest vpon be deepe in thy heart. Secondly, that we may hold out in the state of grace, there must be a firme resolution in vs to stand fast whatsoeuer come of it, and for lacke of this, many haue fallen shamefully away, In *Act. 11. 23.* Barnabas exhorted all, *that with purpose of heart they would continue in the Lord*; we must be resolute to deny our selues, to leaue our sinnes, to fight against our corruptions, and to endure temptations, and to loose all, yea, our liues and all, rather then to loose our hould in God, many there are that make resolutions, to leade a holy life, but either they are passionate or colde, no maruell though such resolutions neuer hold out: many make resolutions in a passion, and they will neuer ho'd, *Dent. 5. 27. 29.* The people said vnto Moses, *Goe thou neare and heare all that the Lord our God saith, and declare thou vnto vs, and we will heare it and doe it*: But what saith God? *Oh that there were such an heart in my people, to feare mee,*

mee, and to keepe all my Commandements alive. y: We make many good resolutions; But, oh that there were such an heart in vs to doe as we say. Now that our resolutions may stand; First, to doe them in the feare of God, as in Gods presence, and hearing; Secondly, doe it heartily from thy heart. Thirdly, doe it from a mature deliberation, and not in a fit or passion, thou hast felt the smart of sinne, therefore resolve deliberately, rather to be drawne in pieces, then to be drawne to sinne againe; Fourthly, wee must make our resolutions in confidence of Gods promises, and empty our selues of all power to doe any thing, as of our selues; Lastly, wee must goe to God by prayer for his Spirit, that he may frame thy resolutions within thee; Say, *Lord* thou hast giuen mee these good resolutions, let thy Spirit worke and confirme them in my heart, and then they shall stand sure, and if we can preuaile with God by prayer, to frame these resolutions in our hearts, they shall be sure to stand. Thirdly, that we may be established in grace and perseuere therein, wee must daily rippe vp our hearts and our reines before God, wee must discouer our sinnes and corruptions and infirmities, and wants to God, *Psalm 16. 8. I haue set the Lord euer before me, because he is at my right hand I shall neuer be moued*; The way to keepe vs from falling, is to walke openly and nakedly before the Lord, without dissembling, reseruations, circumloquutions; neuer bee either afraid or ashamed to tell God what thou wantest, for so much as thou failest in making thy selfe thoroughly knowne to God, so much thou euer giuest thy selfe to fall away from grace.

Five rules to be obserued in our resolutions, that they may be firme.

3.

4.

Fourthly, to preferue vs from falling from grace, we must watch continually ouer our owne hearts that we doe not fall. *Matth. 26. 41.* Our Sauour prescribes it of purpose, as a preservation from falling: Thy heart is deceitfull aboue all things; watch thy heart therefore at euery turne, lest it fall away: But alas, what will our watchfulnesse doe? Yes, it is very effectuall when it is ioyned with prayer; Watch to keepe thy selfe, and pray to God to keepe thee, and thou shalt be well kept; Bring God vnto thy watch by thy prayer, and then though thou be heauy and sleepey, yet hee neuer slumbers nor sleepes, he will surely keepe thee.

5.

Fifthly, if thou bee'st fallen, rise vp againe without delay, sleepe not till thou recouer thy selfe, *Reu. 2. 5.* *Remember from whence thou art fallen, and repent:* Hast thou sinned? oh what hast thou done? Get thee to God, humble thy selfe before him, confesse and bewaile thy sinnes with a broken heart, take hold on the promise of grace in Christ; renew thy vow, and promise to God, and see thou performe it, to be more careful for euer after, and this do speedily; It is a great aduantage that sinne gets of vs, by resting in vs, like a sore that is let alone, it festers, and is harder to be cured.

6.

Sixthly, if we will hold out in the estate of grace, we must labour to be constant in all duties of Religion, in hearing the Word, meditating, conferring, & practising it, in receiuing the Sacraments, in companying with the godly; and this we must do, not in formality and for fashion or custome, that is the very moath that eates out the life of all godlines, when we think

if

if the duty be done, all is well, no matter how; but this makes a foule bracke in the estate of grace: but let vs not do these things for custome or formality sake, but let vs see that the life and power of godlinesse be in vs in the performance of them.

Lastly, let vs be sure we be alwaies going forward, for surely our not going forward, is some degree or beginning of going backward, *Phil. 3. 13. We must forget those things which are behinde, and reach forward to those things which are before.* Labour to weaken thy sinnes, and to strengthen thy graces, and to be more frequent in good duties, and so shall we goe forwards, and not fall away. And now we come to the Lords Supper, let vs not be content to receiue it in the Elements, but let vs see that the life and power of it be in our hearts; and then they shall be a powerfull meanes to keepe and helpe forward the beleeuing Soule in the state of grace: Here the promise of God is sealed vnto vs, for the forgiuenesse of our sinnes; and here we binde our selues to God for new obedience, and here we eate Christs flesh, and drinke his blood after a spirituall manner; and so shall neuer dye, (saith our Sauiour) but liue for euer. And so this Sacrament is a powerfull meanes to confirme vs in this Doctrine, that the hould that the faithfull haue in the loue of God through Iesus Christ, is a sure hould, &c.

FINIS.

THE SIXTH SERMON, Vpon

ROMANS 8. the two last Verses.

*For I am perswaded, that neither Death, nor life,
&c.*



AS God hath beene pleased to
giue strength and opportunity,
we haue proceeded in the hand-
ling of this Scripture to these
fue points; the first is contain-
ed in the Text by way of In-
timation; namely; that there is
a neere Communion betwixt God and all the faith-
full in Iesus Christ, intended in the word *seperation*:
Secondly, we haue spoken of the Bond of this Com-
munion, which is *the loue of God*: Thirdly, we haue
shewed both the ground of this Communion, and
of the Bond of it, and that is *Iesus Christ*: Fourthly,
we haue shewed the neere reference that is betwixt
Christ and the faithfull, *hee is our Lord*, and we are
his Subiects and Seruants: Fifthly, we haue shewed
the safety of all the faithfull in the midst of all dan-
gers which the Apostle auoucheth here, *That neither
death, nor life, &c. shall separate us from the loue of
God*; the Children of God are and shall be in the loue
of God, let their enemies doe what they can.

Now we come to speake of the sixt point, and
that is, the confident perswasion which the Apostle
hath concerning this heavenly truth, I am sure hee is
sure

sure of it: First, I will propound the Doctrine; in that the Apostle saith, *I am perswaded, or I am sure, that all the faithfull shall continue in the love of God without seperation*; the obseruation is this: Gods Children, all true Belceuers, may and ought to haue a confident perswasion in themselues of their owne certainty and continuance in the state of grace and saluation: for howsoeuer the perswasion herespoken of, is a personall and a particular perswasion of *Paul*, (*I am perswaded*) yet the matter which he is perswaded of, is generall to all beleeuers, *I am perswaded* (saith he) *that nothing shall seperate us*: and therefore the estate of all true beleeuers being in it selfe as firme and sure as *Pauls* was; then their assurance must be in some measure answerable to his. To set the Doctrine right, that we may receiue it in the truth of the Apostles intendment, and apply it to our selues rightly against despaire, and yet without presumption; we are first to cleare it of some exceptions, and then to bound it within certaine bounds or limmits: First, of the exceptions, I doe not meane such exceptions as are made against the Doctrine it selfe; (for of them we shall speake in the vses,) but of such as are made against this Scripture, from whence the Doctrine is raised. The first exception is this; the word here translated, *I am perswaded or sure*, doth not alwaies in Scripture, signifie such a confident perswasion, as we heare speake of; it signifies indeed a probable or hopefull opinion, not a confident perswasion, as for instance, *Rom. 15. 14. I my selfe am also perswaded of you my Brethren, that ye are full of goodnesse, and filled with all knowledge, &c.* Is this a confident perswasion?

Doctrine.

Doctrine cleared for such exceptions as seeme to lye in the Text.

swasion? The Apostle knew not their hearts, and therefore could not be confidently perswaded of this, it was onely a probable and hopefull opinion (say they :) and so that in *2 Tim. 1. 5. I call to remembrance the unfained faith that is in thee, which dwelt first in thy Grand-mother Lois, and in thy Mother Eunice, and I am perswaded that it dwelleth in thee also.* To this exception I answer, that it is true, that these places are to be vnderstood of a hopefull, or charitable, or probable perswasion, and so the word may sometime signifie (and yet in these places *Paul* might speake by speciall reuelation, but wee will not stand vpon that:) But yet it is as true, sometime this word signifies a certaine knowledge, and a confident perswasion, as *Rom. 14. 14. I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe, &c.* Here is a confident perswasion; and so in the *2 Tim. 1. 12. For I know whom I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed vnto him, against that day:* Here is a confident perswasion, because it is ioyned with certaine knowledge, and therefore the perswasion must be certaine too; so that all this while the matter lyes in suspence, for in some places it signifies a confident perswasion, and in others a probable perswasion; Which then is here meant? Goe to the Rule: Where one and the same word is vsed in diuers sences, in diuers places of Scripture, the circumstances of the Text must iudge and declare in what sence it is to be taken in that place: Now looke into the circumstances of this Text, and we shall finde, that it is here to be taken, and

and must be meant of a confident perswasion, for in the 35. Verse the Apostle had confidently insulted ouer all dangers, *what shall seperate vs from the loue of God in Christ? &c.* And he giues the reason of it in this Verse, *for I am perswaded, &c.* Why doth he sleight his enemies so? Because hee is sure nothing shall seperate him from the loue of God, *For I am sure.* Doth he so confidently insult ouer all dangers, because hee supposeth, or hath some probable opinion or slender perswasion? That were too weake a ground to cause him to insult ouer such strong enemies as these are; but because he is sure and certainly perswaded that they shall not hurt him, therefore he may and doth safely and confidently insult ouer them; therefore this a confident perswasion. Againe, in the 30. Verse, he had pronounced himselfe a Conquerour, yea, more then a Conquerour, as if the victory were already gotten: *In all these things we are more then Conquerours;* and he giues the reason of it in the 38. 39. Verses, *for I am perswaded, &c.* And doth the Apostle pronounce himselfe a Conquerour before he be sure of the Conquest? that were a proud and a vaine boasting, which *Paul* was free from: but he doth pronounce himselfe a Conquerour vpon this perswasion here spoken of, because hee is sure, *that neither death, nor life, &c.* can hurt him: therefore the word in this place signifies a certaine and a confident perswasion, such as the Apostle dares build his soule vpon against all commers. Secondly, it is excepted, that *Paul* might haue this certaine perswasion, that he, nor any of the faithfull, should euer be cut off from the loue of God by special reuelation; Had he

so? They that make this exception, will deny this when it comes to the prooffe; For, if *Paul* had it by speciall Reuelation, that he nor none of the faithfull shall euer fall away from the loue of God, then it is certaine that the state of the faithfull is vnfallible, and that they shall neuer fall from it; for speciall Reuelation is neuer of false things: But secondly, I say *Paul* had it not by speciall Reuelation, but by the liuely power of a iustifying faith: For first, speciall Reuelations are of matters not reuealed in the word, but this is; secondly, they are extraordinary, this is ordinary, (as we shall shew in the proofes) in others of Gods Children in their measure; our perswasion is built vpon a sure and ordinary ground, the promises of God rightly built vpon, and his loue truely felt in Christ, true faith and repentance, &c. and therefore *Paul* had not this certaine perswasion by speciall Reuelation.

The Doctrine
limited and
bounded with-
in certaine li-
mits.

Secondly, we will bound this Doctrine within certaine limits and bounds, and they are two: The first is concerning all true beleeuers in generall; the second concerning one and the same Beleeuer in particular. First, concerning all in generall, we must not thinke that it is the portion of euery Beleeuer to attaine to this high straine of confident perswasion, as *Paul* had; no, we must come short: God giues his graces to his Children in seuerall portions, to some more, to some lesse, as he will himse fe; but yet euery true Beleeuer hath some measure of this confident perswasion, especially at some times, and euery one must strue to haue it in the highest measure: We must strue after the most excellent gifts, saith the Apostle, and when they haue

haue it not, it is their owne fault: Euery Beleeuer must labour for it, and when they come short of this height of perswasion, they must know that they come short of that high straine that God would haue them come to, and they must say with the man in the Gospell, *Marke 9. 24. I beleene, Lord helpe my vn-beliefe*: And so farre as we come short of this full and confident perswasion, so farre our beleefe is tainted with vnbeleefe, and yet this doth not vterly ouerthrow our faith, but it doth much disparage it, for all this our faith is a true faith, and we shall be saued by it. So that the Doctrine stands firme, that wee may, and ought to haue this certaine and confident perswasion, &c.

The second limit is concerning one and the same particular Beleeuer, hee must not alwaies thinke to haue this confident perswasion alike; the strongest faith is sometimes abated to much weakenesse: There was a time when *Iob* said, *that though God did kill him, yet would hee trust in him, Iob 13. 15.* And there was a time againe when the same *Iob* said, *Oh that I might haue my desire, that is, that God would destroy mee, &c. Iob 6. 8. 9.* Here is a great difference betwixt *Iob* and *Iob*, betwixt *Iob* in the strength of his faith, and *Iob* in the weakenesse of his faith, yet still he had true faith: There was a time when *Dauid* said, *Psal. 23. 4. Though I should walke through the valley of the shadow of death, I would feare none euill*; and there was a time when the same *Dauid* said, *Psal. 31. 22. that he was cast out of Gods sight*, here is a great difference betwixt *Dauid* in the strength of his faith, and *Dauid* in the weakenesse of

his faith: And so it is with Gods Children, there is a great difference of perswasion in one and the same Beleeuer at sundry times; sometimes they sinne, and that weakens their faith; sometimes they are grievously tempted, and that weakens their faith; sometimes God withdrawes his spirit, and that weakens their faith; and sometimes they are negligent in the meanes, & that weakens their faith, yet still in the true beleeuer there is faith, & true faith, though a weak faith: and when he is in such weakenesse, he grieues, and mournes, and goes to God by prayer, and by all means strives against it. So we see that Gods Children may and ought to haue this confident perswasion.

Prooſes.

Now wee come to the Prooſes of the Doctrine. *Heb. 10. 22. Let vs draw neere with a true heart in assurance of faith:* The Apostle stirres vp himselfe, and all true Beleeuers to draw neere to God in prayer, and other holy exercises, and when they doe draw neere, he iniointes them to bring these two speciall graces with them to mannage these duties withall: First, a true heart; take heed we come not as Hypocrites with their lips onely, but with a true heart: Secondly, with full assurance, with full confidence and repose, and resting on the mercy and promises of God. The manner of the phrase is effectually, the word signifies in the originall, *full saile*, and it is a speech borrowed from a Ship at Sea, that is vnder Sayle, and hath Winde and Tide, and all her Sailes spread, that goes a long snugge in her course towards her Port with full sayle; so should all true Beleeuers, when they come to God, and draw neere to him in prayer, hearing the word, or receiuing the Sacraments,

ments, we must hoist vp all the Sayles of our Faith, that we may be carried along in the performance thereof, in the strength and power of Gods Spirit, as with winde and tyde, and with full assurance, as with full Saile, euermore resting vpon the promises and mercies of God in Iesus Christ, and being confidently perswaded of the loue of God to vs in him; and this the Apostle exhortes to in this place; and therefore all Gods Children may & ought to attaine to it. *1 Iohn 3. 2. We are now the Sonnes of God, but yet it is not manifest what wee shall bee, and wee know that when he shall be made manifest, we shall be like him, for wee shall see him as hee is.* The persons there spoken of, are true beleeuers, their present state is a blessed estate, for *they are the Sonnes of God.* Yea, but what is their future estate? who knowes what shal become of them hereafter? *The world knowes it not, it doth not appeare to them what we shall be; haply they thinke that we may fall away from grace, and loose our adoption, and be seperate from God: yea, but saith the Apostle, We know better then so, we know that when he shall appeare, we shall be made like vnto him: we know not onely our present estate, but our future too: we know we are now in a happy estate, in the state of saluation, for we are the Sons of God; and though it appeare not to the world what we shall be, yet we know, & are confidently perswaded, that as we are in the state of saluation now, so we shall continue firme in it, we shall so liue, and so dye, and so rise againe at the last day; this we know, it is as sure as if it were done already; When hee appeares, we shall be like vnto him. 1 Iohn 5. 10. 11. Hee that beleeueth in*

that Sonne of God, hath the witnesse in himselfe, &c. What is this sauing truth which God doth witnesse, and which euery beleeuers must be perswaded of? It is this, *That God hath giuen vnto vs eternall life in his Sonne Iesus Christ,* which is the same in substance with that in the Doctrine, that wee shall stand fast in the state of Gods loue to eternall life. And what perswasion haue the children of God concerning this truth? A true and sound perswasion, such as he hath good warrant for in himselfe, and in his owne heart; *He hath the witnesse of it in himselfe:* But what witnesse is this? It may faile: No, it is not *the witnesse of man, but of God himselfe,* as verse 9. 10. so that it is the witnesse of God in our hearts, and therefore cannot deceiue vs: See then if it be not a confident perswasion; *If we haue it not,* saith the Apostle, *we make God a lyar.* Rom. 4. 21. *being fully assured, that he that had promised, was able to doe it:* Here *Abrahams* faith is set before vs, as a patterne for all true beleeuers, and the strength of his faith is commended vnto vs, by thesetwo particulars, each directly touching the point in hand, one in the 20. verse, that he *was strong in faith & doubted not:* if he was so perswaded as he doubted not, it was a confident perswasion: the other in the 21. verse, that hee *was fully assured, that God which had promised, was able to doe it;* there was the height of a confident perswasion; this was *Abrahams* faith, and that faith which he was iustified by, verse 22. And lest any man should say, It was *Abrahams* faith indeed, but that is too high a strain for vs to aime at; No, saith the Apostle, in the 23. and 24. verses, *it is not written for him*

him onely, but for vs also; where the Apostle imposeth the same dutie on vs, that we also ought to bee strong in faith, and not doubt of the promises of God, but be fully assured, that they shall be performed and made good vnto vs; and this is to walke in the steps of the faith of our Father *Abraham, verse 12.* And those are good children that follow so good a Father.

The Reasons of the point are these: First, the giuing & the receiuing of the Spirit begets this perswasion: Secondly, the voyce of the Spirit in vs confirms it: Thirdly, the nature of faith requires it: Fourthly, the fruits of the Spirit, and of faith approue it: Lastly, the truth of Gods promises ratifie it, and establish it.

First, the giuing and receiuing of the Spirit begets this perswasion; for in our conuersion to God, (marke these things well, blessed is hee that heares, and hath his part in them) I say in our true Conuersion to God, there is the Spirit giuen and receiued; God giues his Spirit, Man receiues it in the Act of Conuersion; God neuer conuerts any man, but he giues him his Spirit; neither is there any man euer conuerted but he receiues the Spirit; and this giuing and receiuing of the Spirit, begets this confident perswasion, that surely God will be his God for euer, *1 Iohn 4. 13.* Hereby, we know that we dwell in him, and he in vs, because he hath giuen vs of his Spirit: Hence it is that this Spirit thus giuen is called an earnest, *Ephes. 1. 13. 14.* It is a significant comparison and most pregnant to our purpose; An earnest we know is something giuen in hand at the making

Reason 1.

vp of a bargain, the buyer giues it, the seller receiues it, and thereby both parties are bound to the full performance of the bargain : so it is betwixt God and our poore Soules in our conuersion, God bargaines & couenants with vs to be our God, and to make vs his children, and heires of saluation ; he giues vs an earnest, and we receiue it ; what is that ? His Spirit to assure vs that as he hath begun, so he will go on with vs, and that his Couenant shall neuer be broken, and wee receiue it vpon the same condition. If but a man giue vs an earnest, if he be an honest man, wee are perswaded he will go on with his bargain ; much more will God, if he giue vs an earnest, wee may be confidently perswaded that he will not breake with vs : If God should giue but a small earnest, but a penny, we would beleue that he would performe with vs ; but he giues vs his owne Spirit, as great an earnest as himselfe (in reuerence be it spoken to his great Maiesty) and therefore he will surely goe on with vs : he giues vs his Spirit to assure vs, that he will not faile vs, and therefore we may confidently be perswaded of it, that he will performe his word to vs ; and he giues vs this earnest not in our hands, for haply we might loose it then : but in our hearts, and there it rests as a Seale, to seale vs vp to God for euer and euer, *2 Cor. 1. 22. Who hath also sealed vs, and giuen the earnest of his Spirit into our hearts.* Wee vse to cal this earnest giuen and receiued, a Gods penny ; Here is a Gods penny indeed, the best Gods penny that euer we tooke, & giuen vs vpon the greatest and best match that euer we made, to assure vs & certainly perswade vs that God wil performe his couenant to vs.

Seco^dly,

Secondly, the voyce of the Spirit in vs, confirms it, for vpon our true conuerſion, as we receiue this Spirit, ſo our Spirit growes into a bleſſed familiarity with Gods Spirit, and in this familiarity, Gods Spirit acquaints our ſpirits with many heauenly truthes, and amongst other, the Spirit tells vs in plaine tearmes, that wee are in the number of thoſe that ſhall be ſaued: thou poore ſinfull ſoule art in truth the child of God. *Rom. 8. 16. The ſame ſpirit beareth witnes to our ſpirits, that we are the children of God;* there is a liuely voyce in the hearts of all Gods true children, wherby the Spirit tels them plainly ſo. The Apoſtle in the *1 Cor. 2. 10.* to the *16.* reaſons the caſe plainly. This is a ſecret might ſome ſay: Yea, but ſaith the Apoſtle, *God hath reuealed them to vs by his Spirit, &c.* But it is hid in Gods minde: *Wee know the minde of God, ſaith the Apoſtle, verſe 16.* But how doe we know Gods minde? why, *God hath reuealed it to vs by his Spirit, verſe 10.* And in the *12.* verſe, the Apoſtle ſaith, *that he hath giuen vs the Spirit that is of God, that wee might know the things that are of God;* he hath giuen vs his Spirit to this end, to confirme and ſeale vnto vs that wee are appointed vnto life.

Thirdly, the nature of faith requires it: Faith requires a confident perſwaſion; how elſe can we ſay, *I beleue in God?* and doubting is oppoſite to faith; *James 1. 16. Aſke in faith, and wauer not:* Doubting is oppoſite to faith, as darknes is to light, they cannot ſtand together but with ſtrife and contradiction one againſt another.

Fourthly, the fruits of the Spirit, and of
Q faith

Reason 3.

Reason 4.

faith approue it; what are the fruits of the Spirit? why, the Commandements of God, *2 Pet. 1. 10. If yee doe these things ye shall neuer fall*; God giues his word for it; hereby we are sure (saith the Apostle *1 Iohn 2. 3.*) that we know him, if we keepe his Commandements, and *1 Iohn 3. 14. we know that we are translated from death to life, because we loue the Brethren*; If I loue my Brother truly for Christs sake, I am sure that I am translated from death to life, as sure as I know it to be day by the light.

Reason 5.

Lastly, the truth of Gods promises ratifie and establish it, for as this makes our state sure in it selfe, so also it makes it sure to vs, *Heb. 10. 23. Hee is faithfull that hath promised*, and therefore let vs draw neere vnto him with full assurance, and hold fast the profession of our hope without wauering, this will carry vs out through thicke and thinne.

Vse 1.

The first Vse is matter of Confutation; it serues to confute Popish doubting; I will insist specially vpon that, because it is true that there is doubtings, sometimes, in the dearest of Gods children, but they acknowledge and confesse them to be sins and infirmities, and strue against them, and repent of them: But Popish doubting is maintained, and they cherish men in it, and they condemne an vndoubting faith to bee grosse presumption: Alasse, all our doubting is of our selues, and not of God; and confident perswasion is of God, and not of vs; and shall doubting be called good Religion, and assurance condemned to bee presumption? This is a grosse iudgement, and a damnable censure: But it is strange that euer the Papists should doubt of their saluation, seeing they pretend

pretend that they haue the Law and the Gospell for them too : The Law saith , *Doe this and liue* ; and they pretend to performe perfect obedience to the Law , and yet they doubt whether they shall liue. The Gospell saith , *Belieue this and thou shalt be saued* ; and they say they are onely the true beleeuers ; Haue they both the Law and the Gospell to assure them , and yet doe they doubt whether they shall be saued ? If the Law assure them not of saluation , yet the Gospell might , at least both together should not faile them : But all things well considered , it is no maruell ; seeing they ioyne their merits with Christs , it is iust with God to deny them the greatest comfort in the world , namely , this full assurance by the merits of Christ : And seeing they will be iustified by their owne workes , no maruell though their iustification faile them , seeing their workes faile them. But let vs see the euill of this their Doctrine ; hereby they impeach Gods truth , and call all his promises into question , and deny one of the chiefeest priuiledges in the world to Gods children , and bereaue them of their best comfort , and hereby they dishearten Gods children , and dampe them in the course of grace , and many other euills follow hereupon. I will insift onely vpon these : First , If I must doubt of my saluation , then my loue cannot be so intire to God as it ought ; How can I loue God so heartily , when I doubt whether he loues me or no ? But if I know that God loues mee ; If I be confident in that , then am I carried with the strength of my loue to him againe , *1 Iohn 4. 10. Hereby is loue , not that we loued God , but that he loued vs.* Secondly , our prayers will

The euils of
Popish doub-
ting.

1.

2.

be but faint prayers, I shall pray but faintly, if I doubt whether God will heare me or no. *James 1.6. 7. Aske in faith and wauer not, neither let that man thinke that hee shall receiue any thing of the Lord. Marke 11. 24. Whatsoeuer you desire when you pray, belecue that you shall haue it, and it shall be done vnto you.* If we belecue that God will heare vs, this makes vs to pray earnestly; but if we come wauering and doubting, we shall haue little heart to pray; nay, *wee shall not receiue,* (saith the Apostle *James.*)

3. Thirdly, our spirituall fight must needs be vncomfortable; we shall hardly endure and stand out the combate, if we doubt of the victory; but if once we know that we shall ouercome, that will make vs to fight to the knees in blood. In the 7. of *Iudges*, *Gideon* was fearefull at the first to fight against the *Midianites*; but when God had promised him the victory, then *verse 15.* he saith to the people; *Vp, for the Lord hath deliuered into your hands, the host of Midian*; and so it is with vs in our spirituall fight; If we beleue that we shall ouercome, we will vp and fight manfully against all our spirituall enemies.

4. Fourthly, our peace of conscience will be vnsettled: VVhat settled peace can there be of doubtings? Again, our

5. hope cannot be a liuely hope, if we doubt of our saluation. *1 Thess. 5. 8. 9. Put on the Brest-plate of faith and loue, and the hope of saluation for an Helmet; for God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* If wee doubted whether God had appointed vs vnto wrath, and not to saluation, we should haue little comfort to put on hope of saluation for an helmet: But if

we be perswaded of our saluation, then wee would put it on with good comfort. Againe, our patience will be heartlesse, when wee haue no certainty of a Crowne. *James 1. 12. Blessed is the man that endureth temptation, for when he is tryed he shall receiue the Crowne of life;* If once we belecue that we shall receiue the Crowne of life, we will endure all tryals patiently. Aguin, our repentance wil be but an hourly repentance, if we haue not a good perswasion to find mercy, *Mar. 1. 13. Repent, and belecue the Gospell.* We must beleue the Gospell else we cannot repent.

Lastly, faith mixt with feares and doubtings, is but a small and a little faith. *Math. 8. 26. Why are yee fearefull O yee of little faith?* And so in the whole course of grace, all the duties of Gods seruice will be much damp't in vs, if we goe not along with this full Sayle, this full perswasion: Yea, but say the Papists, where doe you finde in any place in all the Scripture, that it is written that euery particular man by name shall be saued? Is there any among you named in the Scripture? If it be not written there, how can it be beleueed? I answere, we haue as good cause to beleue, as if our names were set downe in Scripture: God hath made his promises vpon such and such quallifications; if I then finde these in my selfe, I may build vpon Gods promises, that they are made to me: As if the King should proclaime, that a l his true-hearted Subiects should haue such and such fauours; why, if I finde I haue a true heart to the King, I may conclude, that I am there meant, as well as if I were there named; and so it is betwixt God and vs; God saith in his word, that whosoeuer beleuees and

6.

7.

8.

repents, shall be surely sau'd; then say I, I beleue and repent, in my poore measure, therefore I concludethat I shall be sau'd. For the first Proposition, the aduersaries agree with vs, that whosoener beleuees and repents shall be sau'd: but to the second they say, how doe you know that you beleuee and repent? I answer, faith is an act, and therefore may be known of the beleueer, as he that sees, doth know he sees, and he that heares, doth know he heares, &c. and is not our beliefe a matter of our vnderstanding, as well as of our will? Therefore euery one that beleuees, knowes that he doth beleuee; it is a very vntoward faith that is without knowledge of it, and he a goodly beleueer, that knowes not whether he beleuees or no. *Math. 9. 28. Iesus asketh the blinde men, beleue ye that I am able to doe this? and they said vnto him, yea Lord:* and so *Ioh. 9. 35. 38. he asked the blinde man whom he had cured, Dost thou beleuee in the Sonne of God? Verse 38. He said, Lord I beleuee:* Euery true beleueer knowes, and can truely say he doth beleene. Againe, we may know we haue faith, by the proper effects of faith, which is a godly life. Lastly, we may know it by the Spirit bearing witnesse to our Spirits, *Rom. 8. 16.* And there cannot but be certainty of faith, where there is the sence of faith by the Spirit.

Vse. 2.

The second Vse is for reproofe of some amongst vs, that mince this matter of assurance: We hope well say they, that we shall be sau'd, but we are not sure of it: Doe you hope well? It is fit you should, and if your hope be a true hope, it will neuer make you ashamed: But let vs examine it, doe you hope to be sau'd

saued without ground, or vpon some good ground? If without ground, then it is a vaine and foolish hope that will deceiue thee; if vpon good ground, then know that there is no true ground for hope but faith; *Faith is the ground of things hoped for, Heb. 11. 1.* and therefore if we hope to be saued, we beleeue we shall be saued, *for true hope is as certaine as faith, Heb. 6. 9.* If we beleeue certainly, wee hope certainly; so much faith as we haue, so much hope we haue; and so much hope as wee haue, so much faith we haue; and therefore labour to know the ground of thy hope: Why dost thou hope thou shalt be saued? why, because thou beleeuest thou shalt be saued.

The last Vse is to teach euery one of vs to labour for this confidence, it is worth our labour, it is the sweetest comfort that euer we can haue, liuing or dying, to know certainly that our sinnes are forgiven vs in Christ, and that we are perfectly in the fauour of God, and haue true right and interest to heauen. We looke into our Euidences for our Lands, and make all sure for them, much more should we make sure for our estate in grace, and interest in heauen; we had need of this comfort alwaies, specially in time of temptation, and at the houre of our death; and therefore let vs get it before we are sicke, it will be too late to get it then; many put it off to the last gaspe, like the five foolish Virgins, that slipt the opportunity of getting Oyle into their Lamps, till it was too late. And therefore let vs labour for it in time, if wee once get this confident perswasion of Gods loue in Christ Iesus, vpon good grounds, we shall neuer wholly

Vse 3.

Meanes how
this assurance
may be gotten

1.

2.

3.

wholy loose it; It may be quelled and lost in sence, in thy extremity, but it shall neuer dye in vs, but it shall comfort our hearts when we haue not the sence of it.

But how shall we get it, may some say? I answere, first by prayer, *if we aske we shall haue*; so did the Apostles, *Luke 17. 5. they prayed, Lord increase our faith*, and so did *Dauid, Psal. 35. 3. Say vnto my soule, thou art my saluation*: Secondly, we must get it by hearing and obeying the word of God, *1 Ioh. 5. 13. These things haue I written vnto you that beleue in the name of the Sonne of God, that ye may know that ye haue eternall life, and that yee may beleue in the name of that Sonne of God*; Labour to heare the word, and to know it, and to obey it, and then wee shall know that we haue eternall life; it was written for that very end and purpose, *Ioh. 14. 21. Thirdly, by the vse of the Sacraments; they are Seales to confirme this vnto vs: We haue heard of the inward Seale, Gods Spirit, these are outward Seales, Rom. 4. 11. After he receiued the signe of Circumcision, as the Seale of the Righteousnesse of faith, &c.* By the vse of the Sacraments we come to haue this confident perswasion: In Baptisme the Minister saith, *I baptize thee in the name of the Father, &c.* Some say, where is it said in particular, that I or thou shalt be saued? Yes, in Baptisme, the Minister saith to me and to thee in particular, *I Baptize thee*; and God saith, *I receiue thee*: So the Sacrament of the Lords Supper, that is a Seale to vs, and how? why, God hath annexed it to his word, as a Seale to our soules, of the forgiveness of our sinnes; and if we come with beleeuing hearts

hearts vnto it, then we eate Christs body, and drinke his blood, and so shall not dye eternally; and there is also the particu'ar application of the Minister, *eate thou, and drinke thou*, in remembrance that his body was broken for *thee*, and his blood shed for *thee*; and so by this means this confident perswasion is increased in vs. Fourthly, another meanes is this, make much of the motions of Gods Spirit, *griue not the holy Spirit, whereby ye are sealed, Eph. 4. 30.* The Spirit workes this confident perswasion in vs, if we griue this Spirit he will goe away, and withdraw the sence of this perswasion; If we haue but a little fruits of the Spirit, a little faith, &c. let vs make much of it, and God will giue vs more, as Christ said to Nathaniel, *Iohn 1. 50. Because I said vnto thee, I saw thee vnder the figge-tree, beleeuest thou? Thou shalt see greater things then these*: So God saith to euery poore beleeuing soule; *I giue thee but a glimpse of assurance now, but thou shalt see greater things then these*. Fifthly, another meanes is to walke vprightly and constantly before God, *Gen. 17. 1. 2.* If we walke vprightly before God, he will be our God all-sufficient. Sixtly, another meanes to get this assurance is a serious meditation on the promises of God, and an humble and sound application of them to thy selfe, *Heb. 10. 22. 23.* they shall stand though our faith be weake; if we haue our eyes surely fixt on them, it will comfort vs in all troubles. *Psal. 119. 50. Dauid* professeth that Gods promise was his comfort in trouble, and that it did quicken him. Seauently, let vs obserue faithfully, the daily experiments of Gods truth on others, specially on thy selfe, and that

4.

5.

6.

7.

3.

will helpe vs greatly herein, *Judges 13. 23. 22. Ma-
noah* said to his wife, *We shall surely dye, because wee
haue seene God*, but his wife said, *If the Lord will kill
vs, he would not haue receined a meat offering, and a
burnt offering at our hands, neither would hee haue
shewed vs all these things, &c.* Shee obserued and
builded vpon Gods former mercies, and that workes
a confident perswasion in her for the time to come.
So if we haue got some perswasion of the loue of
God, though afterward we loose the sense of it, yet
let vs say to our soules, surely God would neuer haue
done all this for me, he would neuer haue shewed me
the way of Religion, and wrought some good per-
swasion in mee of his loue towards me, if euer he had
purposed to destroy me. Lastly, let vs try, and finde,
and labour to be well acquainted with our vnion,
which we haue with Christ, for that will be an excel-
lent meanes to worke this confident perswasion in
vs; therein is thy fulnesse of grace, and so the fulnesse
of thy assurance, *2 Cor. 13. 5. Prooue your selues whe-
ther you are in the faith, &c.* The Apostle would
haue vs to attaine to this certainty of perswasion, and
how? why, saith he, *prooue your selues, try your selues:*
of what? *whether Christ be in you:* Whether heliue
in you by his grace, and by his Spirit; whether by
his death he mortifie your sinnes, and by his resur-
rection quicken you vp to newnesse of life; if he do,
then we may be fully assured that we shall neuer be
cast off.

This point we must bring our selues to, for this will
bring comfort to vs in our sinnes, in our sicknesse, in
our temptations, in all these if we looke to our vnion
which

which we haue with Christ, we may haue comfort :
God hath knit me to himselfe in Iesus Christ , and
therefore I know that all these stormes shall end, and
turne to my good. And so in the want of any grace,
this is our comfort, that we are knit vnto Christ, & al-
sufficiency is in him , and of his fulnesse wee shall re-
ceiue *grace for grace* ; therefore let vs labour to bee
well acquainted with this grace, *our union with*
Christ. And let vs make good vse of this word now
deliuered vnto vs, wee know not what tryals God
hath in store for vs ; and therefore let vs labour by
all these meanes for this confident perswasion of
Gods loue to vs : God giues vs his Sacrament to
assure vs of it, and would haue vs be perswaded that
he loues vs, and though we cannot attaine to this per-
swasion in that strength that we should , why yet
God is not captious, he will take all things at the
best, walke before him and be vpright,
and hee will be our G o d
all-sufficient.

FINIS.

THE SEAVENTH SERMON, Vpon

ROMANS 8. the two last Verses.

*For I am perswaded, that neither Death, nor life,
&c.*



IN handling of these words, as you may remember, wee proceeded as God enabled vs in this present seruice, to reduce the whole Summe of these two Verses, to these seauen heads: First, that there is a Communion betwixt God and the faithfull, so the word *separation* doth presuppose: secondly, wee shewed the Bond of this Communion, the loue of God: thirdly, we shewed the ground both of this Communion, & of the Bond of it, and that is Iesus Christ: Fourthly, we shewed the neere relation that there is betwixt Christ and those that beleeue in him, *He is our Lord*, saith the Apostle. Fifthly, we shewed the certainty of the State of the faithfull in it selfe: that neuer any thing should *seperate them from the loue of God*: The sixth point (which we handled the last time) was the certainty of it in our owne hearts. The seauenth and last point which now we are come to, is; That the Apostle beares vp himselfe boldly vpon this assurance against all dangers and troubles, that euer did or could befall him. And this is the maine reach of the Apostles whole discourse; propounded here by
way

way of reason, *for I am sure*; As if hee should say, I may boldly and safely insult ouer all those dangers mentioned in the 35. Verse: But why *Paul* art thou so bold? *for I am sure* (saith hee) that not onely those dangers there spoken of, shall euer seperate me from the *loue of God*; no, nor greater then they, nor the instruments of them, nor Abettors, nor Authors of them shall euer doe it; *Be it life, be it death, be it Angels or Principalities or Powers, &c.* Not any of all these shall be euer able to seperate me from the *loue of God*: so farre off is it, that Tribulations, or Persecutions, &c. shall seperate me, that none of these that are greater shall euer do it; This is the iust connexion of these verses with the former, and in this consist the full waight and power of the Apostles Reason.

Now concerning this seauenth and last point, here are two things to be considered: First, we are here to consider of the dangers that the children of God are subiect vnto: Secondly, of the support and comfort they haue against these dangers; And both these we are to consider of (God willing) first in generall, then in particuler.

First, we will speake of the dangers and that in generall that Gods children are subiect to; and then we will come to the support they haue in them. For first we must know what the dangers are, before wee can know the support and helpe we haue in them; we must first know the disease before we can know the remedy: and concerning the dangers in generall, take notice of these foure things; First, the variety of them, they are not one but many, of diuers kinds, some dangers of life, some of death, dangers wrought by

diuers meanes and instruments, some by Angels, some by Principalities, and Powers: dangers at diuers times, some present, some to come, dangers from diuers places, some from *the height above*, some from *the deph beneath*; here is the variety of them, for the Apostle speaks not idly in any of these words.

Secondly, we must take notice of the compleatnesse and fulnesse of these dangers; they are not onely many and diuers, but euen all the dangers that may be, for here is a sufficient and perfect reckoning vp of all sorts of dangers to the full; there is not one danger that can euer be named or imagined, but it may fitly be reduced to one of these heads that the Apostle here names, either *to life*, or *to death*, or *to Angels, &c.* And that the Apostle may be sure to comprehend all dangers, hee doth not onely name actuall dangers, such as doe ordinarily befall vs both of life & death, but possible dangers, to come as well as present, nay such dangers as in our ordinary apprehension, are impossible; *from good Angels*, which is hard to be conceiued how that may be.

Thirdly, we are to consider the crossenes & thwartnes of these dangers, propounded here in opposition one to another, and also in opposition each of them to our owne state and mind; the Apostle makes our case herein to be like vnto *Iudahs*, *Isa. 9. 21.* *Manasses against Ephraim, and Ephraim against Manasses, and both of them against Iudah*: So it is with Gods children in their tryals, here is *Death opposed to life*, and *life opposed to death*, and both opposite to Gods children; so here is *good Angels opposed to bad*, and *bad Angels opposed to good*: *things present opposed to things*

things to come ; and things to come opposed to things present ; height opposed to depth, & depth to height ; & Gods children subiect to all these : And this is the sting of our Crosses, that we are thus crossed, & thwarted in our affliction, as when we be pinched with pain on the right hand, we turne to the left to find ease ; & presently on the left hand we are pinched as much as before on the right, yet such is the present portion of Gods children. The 4 & last point is, that the Apostle propounds these dangers to himself, & to the faithful, not as feares or shadowes, or imaginations, (*I fight not as one that beateth the aire*, saith the Apostle) but as true & reall dangers, such as he doth acknowledge himselfe & all the faithfull exposed vnto, & lookes to be encountred first or last with such things indeede.

The Doctrine that flowes naturally from this Scripture thus opened is this : That Gods children must make their account, and set downe their rest vpon it, that they shall be assaulted here in this world, with all trials, and dangers, and distresses, that euer possibly can befall them. This Doctrine is easie enough to be vnderstood, (for Gods children see the truth of it daily in others, and feele it in their owne selues) but it is hardly digested : It is a hard saying, who can beare it? Therefore that we may the better brooke it, let vs receiue it vpon these preparations. First, wee must not think that all these dangers shall be heaped vpon euery one of Gods children in seuerall, but they shall be distributed and parted amongst them all in common. All the afflictions of the faithfull are but one cup, and that Christ calls his Cup, *Matth. 20. 23. Ye shall drinke indeede of my Cuppe* ; It is Christs.

Doctrine.

Four preparations for the brooking of afflictions.

1.

Christs Cup, and all the faithfull must drinke of it; *Yee shall drinke*, saith our Sauour; Euery one must haue his share, and so amongst them they must drinke it all vp. Now because none of vs knowes whether he shall drinke of the top of this Cup, or of the middle, or of the bottome, till his turne come, therefore euery one of vs must arme himselfe to drinke of any part of it, euery one is to make account that he is lyable to euery affliction.

2.

The second preparation is this, we must not thinke that these afflictions shall befall all Gods children alike; No, some must drinke deeper of it then others; God hath some vnderlings amongst vs, children that are weake in faith, and yong in grace, and they must haue a smaller measure of this Cup, an easier portion of these tryals: Againe, God hath some standards amongst his children, that are strong in faith, Armour of prooffe, thoroughly settled and stablished in grace; and they shall haue a greater portion of this Cup: Such was *Iob* in his time, and such were *Dauid* and *Jeremy*, and *Paul* in their times; God raiseth vp many of these Worthies in euery time, and makes them vndergoe and ouercome a world of afflictions, to shame them that are fearefull and faint-hearted, and will not vndergoe any affliction; And to beard all the enemies of God, be they men or Diuels, and to magnifie the Almighty power of a strong God, in a weake man: Our heauenly Father is most wise and mercifull in measuring out his afflictions to vs; the strongest shall be sure to haue as many as ever he can beare, (God giues him not his strength in vaine.) And the weakest shall be sure to haue no more then
he

he can beare; God cannot, nor will not, cast away any of his children by their afflictions, how weaker they be.

The third preparation is, that these afflictions that doe befall vs, shall not be powred vpon vs all at once, lest they ouerwhelme vs, and carry vs away as a whirlewinde into extasies and outrages, and despaire; but they are tendred vnto vs by little and little, by degrees, now one, and then another, as wee shall bee best able with comfort to beare them: The Lord when he layes affliction vpon vs, he giues vs certain respites and breathing spaces betwixt our afflictions; else the spirit of man would faile before him; and in these breathing times we recouer our spirits. Wee behold and consider the mercy and goodnesse of God, in preserving and deliuering vs from our great afflictions, and wee get new hearts and courage to beare fresh assaults and afflictions.

Lastly, we are to receiue this Doctrine vpon this preparation; that in all our afflictions, we shall haue many comforts and helpes proportionably supplied by God, whereby we shall be enabled both to vndergoe them, and to ouercome them, *Psalm 94. 19. In the multitude of my thoughts or sorrowes in my heart, thy comforts haue reioyced my soule.* Wee haue sorrowes indeed; yea, but we haue comforts as well as sorrowes; wee haue a multitude of sorrowes, yea, but we haue a multitude of comforts too: Yea, and these sorrowes and comforts are so graciously tempered by the mercifull hand of God, that euen in the multitude of our sorrowes, *thy mercies, oh Lord, haue reioyced our soules.* And in the *1 Cor. 10. 13.* The

Apostle saith that God is faithfull, and will not suffer vs to be tempted aboue our power, but will giue an issue with the temptation. There are two things which God promisetht to all his children in all their afflictions: First, a faire tryall, and then a good issue; What can we desire any more? Yes; wee shall haue more, we shall haue increase of righteousness and grace by them, *Hebr. 12. 11.* It bringeth forth the quiet fruite of righteousness; Would we haue any more? yee shall haue more, saith God; As they bring you increase of grace, so they doe of glory hereafter, they shall be recompenced with euerlasting glory, *2 Cor. 4. 17.* Our light afflictions, which are but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory. By these preparations I hope, ye are well prepared, not only to heare and to vnderstand, but also to brooke and digest this Doctrine.

No v we come to the proofes; *Mat. 16. 24.* If any man will follow me, let him forsake himselfe, and take vp his crosse, and follow me: If we will follow Christ, we must bid farewell to our own wils, & to our own ease, and to the sweet times that are past for the outward man; we must deny ourselues and we must take vp Christs Crosse: what Crosse? It is a daily Crosse, *Luk. 9. 23.* a continuall succession of tryals & afflictions, that we are daily exercised withall: And in the 14. Chapter of *Luk. 26.* Verse, our Sauour enlargeth it with many particulars, *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his owne life also, he cannot be my disciple;* Here are crosses of all sorts; And this wee must make account of beforehand;

hand; for so our Sauour in *Luke 14. 28.* doth set it out, by an excellent example of him that buildeth a Tower, *which of you minding to build a Tower, sitteth not downe first, and counteth the cost?* As if hee should say, your saving faith and Religion will cost you deare, it will cost you many afflictions and crosses of all sorts, and therefore you must make your account so before-hand, for it will surely come vpon you: And marke how our Sauour hampers vs by the diuers manner of his speech, and puts vs by all our shifts: In *Mitthew* our Sauour speakes it by way of exhortation, *If any man will follow mee, let him resolutely take vp his Crosse, &c.* In *Luke* hee speakes it by way of Commination, *If any man come to me and hate not father and mother, he cannot bee my disciple:* And hee puts vs precisely vpon this choise, either you must resolute to forsake your Religion, and stand out in opposition against Christ; or else you must resolute to forsake your selues, and all that you haue, and suffer, and liue in expectation of opposition from all the world, to forsake all the world, and liue in opposition to that, *Act. 14. 22.* *Paul and Barnabas confirmed the hearts of the disciples, exhorting them to continue in the faith, affirming that wee must through many afflictions enter into the kingdome of God:* The people had receiued the faith before, and they come to confirme them in it; And how do they confirme them in it? By affirming that through many afflictions we must enter into the kingdome of God. There are two things in the speech that directly answere to two points in this our Doctrine: First, that the faithfull shall bee

assaulted with afflictions; yea, with many *afflictions*: they must, a necessity is laid vpon them, it is their inevitable portion; Afflictions are as the gate to the kingdome of God, for so the speech intends; through many afflictions we must *enter* into the kingdome of God: Secondly, that this perswasion is a speciall meanes to confirme their hearts, and to make them to continue in the faith, and therefore, they must make account of it before hand, that so it must bee. We haue an example of this in all Gods children that are registred in Gods booke, and as they were more excellent in grace, so they were more eminent in afflictions; see it in the former, and in the latter Testament; In the former Testament, *Psal. 44 22.* Surely *for thy sake are we slaine continually, and are accounted as sheepe for the slaughter*: that is the estate of the Church in the former Testament: And so in the latter Testament, *Rom. 8, 36.* *For thy sake are we killed all the day long, we are counted as sheepe for the slaughter*; there is the state of the latter Testament. See how eligantly the holy Ghost in the mouth of the Prophet in the former Testament, and in the mouth of the Apostle in the latter, doth chaine both Churches in the same bond and condition of afflictions: The Prophet saith in the person of the former Church, *for thy sake are we slaine all the day long, &c.* and the Apostle in the person of the latter Church, retaines it as a truth, *for thy sake, &c.* No difference in their words, nor no difference in their portion of afflictions: And therefore when wee reade it in the former Testament, know that this was the portion of Gods Church and children from
the

the worlds beginning; and when you reade it in the latter Testament, know that this shall be the portion of all Gods children to the worlds end: We may see this in the cloud of witnesses, *Hebr. 11. 35. to 38.* The Church in the former Testament, what was their portion? *They were rackt, and would not be deliuered,* they knew it was their portion; *Others were tryed by mockings & scourgings, by bonds and imprisonment, they were stoned, hewen aunder, slaine with the sword, &c.* What can be imagined that is not here to be vnderstood? Looke to answer this in the words of the Apostle in the new Testament, & see how the estate of the Church is vnder that, *1 Cor. 4. 9. For I thinke (saith he) the Lord hath set forth vs, the last Apostles, as men appointed to death, for we are made a gazing to the world, to Angels, and to men.* The Apostle makes it his owne case, *2 Cor. 11. 23. to 27. He was in labours abundant, in stripes aboue measure, in prison plenteously, in death often:* And so in *2 Cor. 4. 8.* and *2 Cor. 6. 4. to the 10.* And so we see the point proued by Scripture.

The Reasons to proue it are these; First, our former sinnes deserue it should be so; *Lam. 3. 39. Why is the liuing man sorrowfull? Man suffereth for his sins.* The Lord himselfe makes the question there, and the Lord himselfe answers it; Will you know a true cause, why the liuing man is sorrowfull: his sinnes are the cause of it, our sinnes haue pluckt all the world about our eares, by our sinnes wee incense God against vs, by our sins we haue incensed all the creatures against vs, how can we chuse but haue many afflictions on euery side? Many men in the world cry out of the multitude and greatnes of their

Reasons.

heart, and nothing puls it downe and humbles it more then affliction. *Iob 33. 14. 16. 17. God speakes once or twice and one seeth it not, then hee openeth the eares of men by their corrections which he hath sealed, that he might abate the pride of man.* Thirdly, to draw vs neere and close to himsele. It is with vs as it is with little children, that when they are in the field with their father, they runne abroad from him in the grasse carelesly, but when they see a dog or a Snake comming towards them, presently they runne to their father and cry for helpe; So wee runne on in the world, straggling from our Father, and when some affliction or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigall child did, when he was hunger-bitten, *Luk. 15.* Fourthly, God giues way to it, that so we may magnifie his mercy, truth, power and wisdome, in preferuing and deliuering vs. When we haue beene in affliction many yeares, yet are not consumed: this will make vs praise and glorifie God. *2 Cor. 1. 8. 9.* *We were pressed (saith the Apostle) out of measure, passing strength, yea, we receiued the sentence of death in our selues, because we should not trust in our selues, but in God that raiseth the dead;* and therefore God suffers vs to be thus afflicted, that so his goodnesse might be magnified in raising vs from these afflictions.

Use 1.

The first Use is for matter of reproofe, and that both of those that are without, as also of those that are within: of carnall men, and of professors. First, it is for reproofe of carnall men, and first of some that reproach our Christian state and profession, and brand it with the marke of ease and idlenesse. To rest

rest vpon the Sabbath, and to goe to Church, and to sit still and heare the Word, and receiue the Sacraments, and to say ouer now and then a few prayers; this is an easie life, say they, and an idle profession. First, I answere to the person; Thou prophane worldling that saist thus, let mee tell thee; If the Christian life be so easie as thou saist, it is the more shame for thee, that wilt not leade this life; it is the onely way to heauen, and if it be so easie as thou wouldst make it to be, what a horrible shame, yea, what a foolishnesse is it for thee, that thou wilt take a great deale more paines to goe to hell, then thou mightest take and goe to heauen? I speake this to thee in thine owne language, that wilt make it to be so easie. But secondly, I answere to the matter, and I say, that a Christian life rightly managed, is a most hard & laborious life, subiect to all reproches, crosses, trials, losses, persecutions, wounds of conscience, & breakings of the heart, fightings, spoylings, subiect to the malice of men, & to the rage of the Diuell, subiect to killings of all sorts, and that which is most tedious & irkesome of all other, subiect to a continuall combat betwixt the flesh and the Spirit in our own bowels; these & all other dangers and tryals, a Christian life and state is subiect vnto; I say, a Christian life is subiect to all these, but not so as to be overcome by them, but as alwayes exercised with them, so as we must wastle and struggle with them, all the dayes of our liues, & that vpon the very hazard of our soules if this bee an easie life, there is none hard vnder the Sunne: It is true, it is an easie and comfortable life in a spirituall sence, but a carnall man cannot

T

reach

afflictions, but let vs learne a better lesson : when we are in distresse, let vs cry out of the greatnesse and multitude of our sinnes, that deserue and haue brought these heavy and manifold afflictions vpon vs; and yet we must not thinke that euery particular affliction is answerable to euery particular sinne, but there is a generall reference in all; and this vse we are to make of them, pray that they may not be laid vpon vs in way of punishment for reuenge, but for chastisement, in iudgement, not in wrath.

Reason 2.

The second Reason : Our continuall corruptions are the cause of it; our hearts are full of corruption, and therefore our liues are full of afflictions : If a man be wilde and vnruely, he must be kept vp as it were in a prison, to keepe him in order; Our afflictions are as a ward or a prison to vs, to keepe vs that wee breake not forth into sin, *Iob 7. 12. Thou keepest me in ward. Iob* had an vnruely heart, and therefore God kept him in ward, or prison, that hee should not breake out into sinne with the world. *Paul* was a deare child of God, yet he had an vnruely heart, ready to be lifted vp through the aboundance of Reuelations, and therefore a messenger of Sathan was sent to buffet him, that so he might not be lift vp aboue measure, *2 Cor. 12. 7.*

Reason 3.

Thirdly, our present state and condition exposeth vs to these multitude of troubles, *Iohn 16. 33. In the world you shall haue afflictions;* What is our present state in this world? Is it not a pilgrimage? and doe not pilgrimes and strangers finde all hard measure in their trauailes? Is it not a warfare? and doe not Souldiers endure all dangers, and all manner

ner

ner of hardnesse in the field? A great many of our Brethren at this day can witnesse it by wofull experience: Is not our present state our seede-time? and doe not Seedes-men or Husband-men endure many stormes, windes and tempests, and many a hard brunt before the haruest come? So must wee sow here in teares, that we may reape in ioy, *Psalme 126 5.*

Fourthly, Sathan our enemy hee labours it, and procures it, *Reuel. 2. 10. The Diuell shall cast some of you into prison*, men doe it; yea, but the Diuell hee procures it. *Luke 22. 31. Our Sauour saith to Peter, Simon, Simon, Sathan hath desired to winnow you, &c.* His fingers itch at Gods children, to be molesting them: and he is malicious, and his malice is neuer at an end: When he had got a commission against *Iob*, to afflict him in his Cattell, Seruants, and Children, this would not serue his turne, but hee sues to haue a new Commission to afflict his Body too, *Iob 2. 4. 5.* His malice is vnfatiable and without end, hee will surely bring vpon vs all the euils he can, and hee can doe much where God giues way to him (else he can doe nothing) and hence it is that we meeete with so many tryals.

Reason 4.

Lastly, God giues way to Sathans malice, and that, as for many iust causes best knowne to himselfe: So for these Reasons knowne to vs. First, to try vs, not to see what is in vs, for that he knowes well enough; but so to try vs, as that he purge the drosse out of vs: therefore it is called a winnowing, *Luke 22. 31.* and fiery tryall, *1 Pet. 4. 12.* Secondly, to humble vs, nothing annoyes a Child of God more then a proud heart,

Reason 5.

heart, and nothing puls it downe and humbles it more then affliction. *Iob 33. 14 16. 17. God speaks once or twice and one seeth it not, then hee openeth the eares of men by their corrections which he hath sealed, that he might abate the pride of man.* Thirdly, to draw vs neere and close to himselfe. It is with vs as it is with little children, that when they are in the field with their father, they runne abroad from him in the grasse carelesly, but when they see a dog or a Snake comming towards them, presently they runne to their father and cry for helpe; So wee runne on in the world, straggling from our Father, and when some affliction or other takes hold on vs, we runne to our Father, and cry to him for helpe, as the prodigall child did, when he was hunger-bitten, *Luk. 15.* Fourthly, God giues way to it, that so we may magnifie his mercy, truth, power and wisedome, in preserving and deliuering vs. When we haue beene in affliction many yeares, yet are not consumed: this will make vs praise and glorifie God. *2 Cor. 1. 8. 9.* *We were pressed (saith the Apostle) out of measure, passing strength, yea, we received the sentence of death in our selues, because we should not trust in our selues, but in God that raiseth the dead; and therefore God suffers vs to be thus afflicted, that so his goodnesse might be magnified in raising vs from these afflictions.*

Vse 1.

The first Vse is for matter of reproofe, and that both of those that are without, as also of those that are within: of carnall men, and of professors. First, it is for reproofe of carnall men, and first of some that reproach our Christian state and profession, and brand it with the marke of ease and idlenesse. To
rest

rest vpon the Sabbath, and to goe to Church, and to sit still and heare the Word, and receiue the Sacraments, and to say ouer now and then a few prayers; this is an easie life, say they, and an idle profession. First, I answer to the person; Thou prophane worldling that saist thus, let mee tell thee; If the Christian life be so easie as thou saist, it is the more shame for thee, that wilt not leade this life; it is the onely way to heauen, and if it be so easie as thou wouldst make it to be, what a horrible shame, yea, what a foolishnesse is it for thee, that thou wilt take a great deale more paines to goe to hell, then thou mightest take and goe to heauen? I speake this to thee in thine owne language, that wilt make it to be so easie. But secondly, I answer to the matter, and I say, that a Christian life rightly managed, is a most hard & laborious life, subiect to all reproches, crosses, trials, losses, persecutions, wounds of conscience, & breakings of the heart, fightings, spoylings, subiect to the malice of men, & to the rage of the Diuell, subiect to killings of all sorts, and that which is most tedious & irkesome of all other, subiect to a continuall combat betwixt the flesh and the Spirit in our own bowels; these & all other dangers and tryals, a Christian life and state is subiect vnto; I say, a Christian life is subiect to all these, but not so as to be overcome by them, but as alwayes exercised with them, so as we must wrastle and struggle with them, all the dayes of our liues, & that vpon the very hazard of our soules if this bee an easie life, there is none hard vnder the Sunne: It is true, it is an easie and comfortable life in a spirituall sence, but a carnall man cannot

reach vnto this : Cullome in afflictions makes it easie, the promises of God makes it easie, the fellowship of Christ in our afflictions makes it easie, the consolations of the Spirit, and the hope of the reward of glory ; these things make a Christian life easie and comfortable to vs in regard of the inward man : the regenerate part delights in nothing more, then in mortifying and crucifying this body of sinne, which is notably effected by these afflictions. Hence it is that it is easie and comfortable to the spirituall man, because hee findes his Aduersary, the flesh, weaker then it was, that beginnes to die. For our corruptions are killed by afflictions, being sanctified to the hearts of Gods children ; yet still I maintaine it against this scandall, that a Christian life rightly managed in it selfe, in regard of the outward state of it in this world, is most hard and laborious.

Secondly, it is for reproofe of others that are without, that iudge hardly of Gods children, because of their afflictions : If they see a Professor much afflicted and troubled, either outwardly or inwardly, or both, they are ready to passe hard censures on them ; Surely say they, whatsoeuer these men pretend to be, yet they are but grosse hypocrites, and notorious sinners ; thus they adde affliction to the afflicted : God afflicts vs with h's heavy chastisements, and the world afflicts vs more with their bitter and heauy censures : bnt if this Doctrine be true, as it is, that all Gods children are subiect to all afflictions, then surely wee haue more reason to iudge more fauourably of them that are afflicted most, then of them that are afflicted least : *Iob* was thus censured

censured by his friends, but it was their error, as God himselfe shewes *Iob*, *Iob* 42. 7. And so was *Dauid* by his enemies, but it was their malice, *Psal* 41. 8. *A mischiese is light upon him* (say they) *and he that lyeth shall nomore rise*: Thus did the Barbarians censure of *Paul* because of the Viper that hung on his hand, that he was a murtherer, *Act*, 28. 4. but this was their sauagenesse: *Dauid* himselfe confesseth that he was neere vnto this point, to condemne the generation of the Righteous because of their afflictions, but he confesseth it was his folly and his ignorance, *Psal*. 73. 12. to the 22. and that hee was as a beast herein: And surely to condemne the generation of the Righteous for their afflictions, is a foolish and an ignorant, and beastly censure, I say beastly, as hee saith; because as a beast is lead onely by present sence, and not by vnderstanding: so these vncharitable censurers are carried away onely with the present sence of our afflictions, not vnderstanding nor considering, that all kindes of afflictions and tryals are the portion of Gods children here in this life, *1 Theff*. 3. 3. 4. The Apostle is very carefull to preuent the slander of the Crosse. It is not to be denyed but that Gods children are sinners, but yet they are not notorious sinners, or if they be in some particular kinde, if thou know it, then certainly thou maist be bold to suspect that such Iudgements were for such sinnes; but if thou know not their sinne, pronounce not of their estate, this supposing, though it be in thought, is sinne, *Luke* 13. 2. 3. &c.

Secondly, this serues for reproofe of those that are within; of nice and dainty professors: they will heare

the Word, and pray, and beleue, and do many good things, and delight in the seruice of God : but when they must come to endure, as Christians, many and heauy temptations and tryals, they are at a stand, this is harsh & hard to them, they cannot endure it, some of them are ready to fall away, others grudge & murmur at their hard portion. But, *shall we thinke to receiue good at Gods hand, and not euill?* It was the words of a wise man in his sore affliction, to a wicked woman that neuer knew what affliction meant; and shall any of vs thinke to receiue the comforts & sweet of Christianity, & not endure the crosses & sower of it? The hard-hearted Iewes would haue beleued in Christ, if they could haue separated him from the crosse, *Come down from the Crosse* (say they) *and we will beleue in thee*: But thou that art a professed Christian must learne to embrace Christ with the Crosse; thou must as willingly embrace all afflictions that accompany a Christian life, as Christ himself, the Author of thy saluation: But here some will pleade their priuiledges that they are exempted from this hard portion, for they are loth to come vnder affliction, as the child is to come vnder the rod: First, say they, God loues vs, therefore he will not afflict vs; I say he loues thee, & therefore he will afflict thee, *Reu. 3. 19. As many as I loue* (saith God) *I rebuke & chasten*. Againe, they say, God is our Father, and we are his children, therefore he will not correct vs; Nay, therefore he wil correct vs, *Heb. 12. 6. Whom the Lord loueth, he chasteneth, and scourgeth euery Sonne that he receiueth*. Again say they, Christ hath suffered all for vs, & therefore we must not suffer any such things: Nay, therefore we must suffer, *Mat. 16. 24. If any man will follow*

Christ, he must take up his Crosse and follow him; & vnlesse we doe thus we cannot be Christs disciples, Iohn 15.20. It is true that these are sweet & heauenly priuiledges and such as exempt vs from the enill of all afflictions, but not from any one kind of them.

The second Vse is for Exhortation, & first to teach euery man to make account of afflictions, & to look for them continually: Make account as duly of thy portion in the Cup of afflictions, as of any part of thy daily bread which thou liuest vpon; when we are in health and prosperity, let vs looke for sicknes & aduersitie. But will some say, what shall I look for these before-hand? this is to vexe and trouble our selues without need, for if the distresses we looke for do not come, then we trouble our selues in vaine; If they do come, then they bring harme & trouble enough with them. Why should we sorrow before-hand? I answere, yet we must looke for them before-hand, for if we do so, then if they do not come (as haply thy godly feare hath preuented them,) we haue cause to blesse God for it: If they doe come, then if wee haue made account of them before, the smart of them will be much easier vnto vs, temptations, & troubles, and losses, when they come vnawares, they do commonly lie very hard and heany vpon vs; but when we haue made account of them before-hand, they are much lighter to vs. I will not deny but that we must vse all possible meanes to auoid afflictions, we must pray against them, & preuent them what we can, as our Sauiour prayed; *If it be possible, let this cup passe from me, Luk. 22.* yet wee must make account of them before-hand. These times wee line in are such as call vpon

Ife 2.

Things to be
laboured for
that we may
beare afflictions.

1.

2.

3.

4.

vs to looke for afflictions, they are the last dayes of the world, and they are the worst and most dangerous times; present troubles and miseries, and imminent dangers and feares, there were neuer more; The Lord is abroad in Iudgement, and carries his cup in his hand; the *Germans* drinke of it first; the *French* soone after; the *Polonians* soone after them; and haue not the *English* iust cause to feare, that wee shall pledge them, and that ere long, we know not how soone? Secondly, againe this teacheth vs not onely to account of afflictions before-hand, but also to prepare for them, and to furnish our selues accordingly; there is much good to be had by them, and therefore we are to prepare for them; and therefore doth God warne vs of dangers before-hand, that we might be armed to beare them, when they doe come. And that we may prepare for them, we must labour for these things; First, wee must labour to get a resolution in vs to beare them, and to stand it out to the death; we must resolue with the Apostle, *Act. 21. 13.* not onely to suffer, but to die with Christ; Secondly, we must season our hearts with the comforts of Gods promises before-hand, to counteruaile our afflictions when they come, as that he will neuer faile vs nor forsake vs, that he loues vs, and that the issue shall be good; Thirdly, esteeme basely and vildely of thy selfe, deny thy selfe, and so take vp thy Crosse and follow Christ, *Matth. 16. 24.* If we be choise and leaning to our selues, we will neuer endure the Crosse, compare *Matth. 16. 20.* with *Phil. 2. 7.* And fourthly, we must labour to be well acquainted with the death of Christ; this is Armour of

of proote against all afflictions, to know *Iesus Christ* and him crucified, by sensible experience in our selues: If I finde the life of Gods Spirit in me, applying the death of Christ to mee, and thereby subduing and crucifying my sinnes, if we can finde this, we shall be well armed against all afflictions. We come here to receiue the Lords Supper, in remembrance of Christs death, then let vs desire to be made conformable to his death, and then afflictions will be sweet vnto vs. Againe, let vs labour for the assurance of Gods loue and fauour, for that is it that makes the Apostle thus boldly to beare vp himfelse against all afflictions.

5.

The last Vse teacheth vs Pacification; euen in our greatest distresses, let vs sit downe and say; this is my portion, and therefore will I beare it: Many are ready to complaine and cry out, and to say, when they are afflicted, especially when Gods hand lies heauy vpon them; Oh, my affliction is great and strange, my case is not like vnto other mens; no man is so hardly handled as I am, as the Church, *Lam. 1. 12.* but this is the frowardnesse of our corrupt hearts; Whatsoeuer it is, it is thy portion, and therefore be pacified and contented; It is no otherwise with thee, then it is with all Gods children, euery one hath his portion of them, *1 Pet. 4. 12.* *It is no strange thing,* *1 Pet. 5. 9.* It is the same afflictions that are accomplished in our Brethren, *1 Cor. 10. 13.* *No temptation doth befall vs, but such as appertaine to man;* and therefore let vs be content and pacifie our selues; looke not so much on thy afflictions, but looke vp to God; It is his Ordinance that euery one of vs should

Ite 3.

should

should beare his portion of affliction; whatsoever thou dost endure, it is but thy portion, thy draught: *Shall I not drinke of the Cup which my Father giues me to drinke of?* saith our Sauour, *Ioh. 18. 11.* This is it our Sauour comforts himselfe and his Disciples withall; and let this comfort thee: It is thy Fathers Cup, and therefore thou must drinke of it. And secondly, let vs looke vpon others of Gods children, some of them are equall with thee in afflictions, others come short, but many goe beyond thee, and thy afflictions are but little to some of theirs, and those that are at more ease now, may be in great distresses hereafter, and wilt not thou be content to beare that which all Gods children beare, and must beare more or lesse, first or last; All of vs haue sinned, Christ onely excepted; but none are exempted from the rodde, not Christ himselfe; And is it not a sweet thing for thee to be ranged with Christ, and with thy brethren the children of God? Is it not a comfort to thee to dye with thy Captaine Christ, & with thy fellow-Soldiers the children of God, *David, Iob, Paul,* and others? therefore when thou saist thy case is worse then any others, thou speakest thou knowest not what; thou knowest what thy selfe feelest, but not what another man fees, thine are greater happily then thy brothers to day, happily to morrow his will be greater then thine; a little affliction may be greater to him, then a greater to thee, hee that hath least hath as much, for his strength, as thou hast for thine. Thou must suffer afflictions; therefore take vp thine owne Crosse, suffer thine owne afflictions, beare thine own burthen, that is thy portion

thou art appointed and called vnto ; *The Lord hath appointed them to vs, 1 Tim. 3.* and therefore we must willingly beare them, in obedience to Gods ordinance, in our fellowship with Christ, and all the rest of Gods Children, and then God that hath brought vs into the tryals, will surely bring vs through them all with comfort, safety, and deliuerance, euen vnto a Crowne of life, *1 Iam. 1. 12. Blessed is the man that endureth temptations, for when he is tryed, hee shall receiue the Crowne of life :* But see thou be the Childe of God, for afflictions are common to all, but the comfort and benefit of them is proper to Belieuers onely: Dost thou suffer as a Christian? then reioyce in it, for then blessed and happy are we, *1 Pet. 4. 13.* to the 16. Verse; if we suffer for Christs sake, for righteousness sake, for a godly life, for obedience to God in crucifying the flesh, then blessed are we, if we thus indure temptations, for after we are thus tryed, we shall receiue this Crowne of life.

FINIS.

V

THE

THE EIGHT SERMON,

Vpon

ROMANS 8. the two last Verses.

For I am sure, that neither Death, nor life, nor Angels, nor Principalities, &c.



He seauenth and last head that we reduced this Scripture vnto, was the comfort and support that the Apostle hath in the loue of God through Iesus Christ, against all feares and terrours whatsoeuer: Wherein I obserued two things. First, the dangers of Gods children: Secondly, the comfort whereby they are sustayned in them: Of both these I propounded to speake first in generall, and then in perticular: I began with the dangers in generall, and shewed; That the dangers which Gods children are subiect vnto, are not onely such as they are subiect to with the rest of the world, but also such as they alone are subiect vnto, as persecution for Christs sake, &c. Now in the next place; wee are to speake in generall of the comfort which Gods children are supported withall against all dangers; and that is the true and ho'y assurance which they haue of the loue of God to them in Christ Iesus. Now this comfort the Apostle doth extend and stretch out here, vpon a double straine; first by way of supposition; secondly, by way of insulation and triumph: First, by way

of

of supposition, for so his speech is to be taken, as if he should say, suppose, or put the case, that *death, or life, or Angels, &c.* should set themselves against vs to ouerthrow vs, yet in the strength of my assurance which I haue of the loue of God in Christ Iesus, I am comforted & supported against them all: Secondly, the Apostle speaks by way of insultation or triumph, for, that the Apostle so intends it, appears partly by his manner of speech in the 35. Verse, *Who shall separate vs?* as if he spake these things sleighting them, and insulting ouer them; and more plainly in the 37. Verse, *in all these things wee are more then Conquerours, &c.* and thence he inters his protestation, *for I am sure that neither death nor life, &c.* so that he speaks these words as a Conquerour, by way of Triumph: so that this comfort which he hath in this assurance, is not a weake comfort, but a marueilous strong comfort, such a comfort that in the strength thereof, hee may and doth insult and triumph ouer all dangers whatsoever. These circumstances considered, the Doctrine ariseth naturally thus, namely;

Let vs propound to our selues what dangers sooner may befall vs, yet notwithstanding the true and holy assurance that we haue of the loue of God towards vs in Christ Iesus, shall be able to comfort and support our hearts against them all: euen to a holy insultation and triumph ouer them. There are two Questions to be considered of in the practise of the Apostle, and so in this Doctrine: The first question is; Whether it be lawfull, or fit, for Gods Children to propound feares and dangers to themselves in their owne meditations? Secondly, how it can stand with

Doctrine.

distressed Beleeuers, that they should triumph & insult ouer their afflictions? For the first question, some will say, haue we not sensible feares & dangers enough vpon vs daily, euen as much as we can stand vnder, & that we increase our burthen, & propound more and greater feares and dangers to our selues. I answer, yes, they may do it, & they ought to doe it, & it is no increasing, but a lightning of our burthen. If a man haue a grim and sterne aduersary to fight withall, is it not wisdom for that man, first to take a view of that aduersary, & to looke him in the face, to see how he can brooke him before he vndertake to fight with him: Oh beloued, Gods children haue many grim & sterne enemies to fight withal. Persecution is a grim & sterne aduersary, and all that will liue godly in Christ Iesus, must suffer persecution. Temptation is a grim and sterne enemy, & Gods children must be tried with many hideous & feareful temptations, Death is a grim & sterne enemy, & we must passe through the terrors, and sorrowes, & bars of death, to the ioyes of life. Hell is a grim & stern enemy, & we must make account to touch at the gates of hell, when we saile to heauen: The Diuel is a grim & stern aduersary, & Gods children must fight with Diuels: If wee will be the good Souldiers of Iesus Christ, we must wrestle & fight, not with flesh & bloud only, but against principalities & powers, euen against the Diuel himselte: And therefore hauing so many, & so grim, & sterne enemies, that we must fight against, haue we not iust cause then to propound such things to our selues, in our meditations, to see how we can brook them; & to hearten our selues against the feare & euill of them? Yet herein we must obserue

obserue two cautions ; wee must not propound to our selues vaine and friuolous matters, without reason or ground, (that were to fight with our owne shadow) but serious thoughts and grounded meditations of true dangers, such as may or will befall vs, more or lesse, first or last. Secondly, we must not propound to our selues any thoughts of sinne, for sin is a defiler, and the least thought or apprehension of sinne will infect vs ; Sathan is so strong and subtile, we are so weake and simple, that if euer he get vs into any contemplation of sinne, as it is sinne, though it be not with any intent to commit it ; nay, though it be with a contrary intent, euen to hate it, and preuent it, yet vsually hee will infect vs with it before wee be aware, so that it will leaue a staine behinde: therefore take heede of any speculations or propositions of future sinnes, for that is not the way to escape them, but rather to be intangled with them, specially meditate not on the materials of sinne, for that is exceeding dangerous ; we may consider how hatefull it is to God, and how hurtfull to our own soules, but we must not meddle with the materials of sinne. The second question is, how it can stand with the disposition of distressed Beleevers, that they should insult and triumph over their afflictions ? Alas (may some say) Gods children are humbled, and mourne, and sigh, and groane vnder the burthen, and yet doe they insult and reioyce over them ? Yes they do, their mourning and insultation may stand well together ; they mourne for their present paine & griefe, but they insult over them in the assurance of victory, and of the good they shal haue by them. They mourne for their

sins that brought their afflictions on them; But they reioyce because they know that by Gods hand these afflictions shall be made a meanes to cure those very sinnes that haue procured them; they mourne for the perishing of the outward man by them, but they insult that thereby the inward man is renewed daily: In a word, they mourne in themselves, but they reioyce in God: Carnall insultation doth not besit Gods children, this is an holy insultation, and it becomes them well. They insult not, first in respect of their owne strength (such reioycing is not good) but meerey and onely in the strength of God; and secondly, not so much for their owne good and safety, but much more for the honour and glory that God shall haue by their afflictions, and by their deliuerance; and this is a holy and good insultation: And this is the godly and Christian insultation of strong Beleeuers against all dangers, for that is the reach of the Text; strong Beleeuers may doe it, weake Beleeuers may doe so too, but not with that sence as the other may: Christ Iesus was so weake that hee was not able to beare his Crosse, yet when he was nailed on that Crosse, he did then openly triumph ouer all his enemies.

Now come we to the prooffe of the obseruation thus cleared. And first we will proue it in the state of the faithfull: Secondly, you shall see it in the practise of the faithfull: And thirdly, you shall see it in the warrant that Gods children haue for it. First, see it proued from the state of the faithfull, *Psal. 112. 7. 8. He will not be afraid of euill tidings: and why? for his heart is fixed and beleueth in the Lord;* And for the
more

more certainty hee doubles vpon it in the 8. *verse*. *His heart is stablished, therefore hee will not feare, &c.* Who is it that the Prophet speakes of here? Of a true Beleuer, that is, of him that beleeueth in the Lord, and rests himselfe securely vpon the Lord for protection: And what is the effect that his Faith shall worke in him? strong assurance and comfort, it confirmeth and fixeth his heart; And what then? *He shall not be afraid of euill tidings*: Againe in the 8. *verse*, *His heart is establisshed*; How farre? Euen to the seeing of his desire vpon his enemies, to the subduing and triumphing ouer, and the setting of his feet on the neckes of them. See it also in the practise of the faithfull, how they propound and hearten themselves against all dangers that may befall them. It is the practise of all the faithfull as well as of *Paul*, and some other. It was the practise of the whole Church, *Psal. 46. 1. 2. 3. God is our hope and strength, and helpe in troubles, ready to be found.* First, the Church there layes downe this holy assurance for the ground of their comfort, and this is a sure ground, that *God is our hope and helpe in troubles, &c.* and then secondly, they propound to themselves dangers that may befall them, and strange and fearefull ones too; *The moouing of the Earth, the falling of the Mountaines into the midst of the Sea, the raging of the Waters*, in the 2. and 3. *verses*, such dangers as did not come to passe in their times; But if they did, what then? Why then lastly, they gather to themselves out of this assurance matter of consolation against all these dangers, *verse 2*, as who should say, Let them roare when they will, we will not feare them, because *the Lord is*

our hope, and strength, and helpe in troubles, ready to bee found. So *Psal.* 27. 1. 2. 3. it was *Dauids* practise in his particular, the matter of the speech is this ; *The Lord is Dauids light, and his saluation, and the strength of his life* : This he beleeueth and is well assured of, and therefore he feares nothing ; and this hee enlargeth, propounding to himselfe in the 3. *verse*, a matter of great feare : What if a whole hoast were pitched against him ? what though warre bee raised against him ? yet he would not be afraid, he would neuer be put to such a feare as to vnsettle his assurance in God : Alas, what is *Dauid* alone to a whole hoast of men ? Nothing in himselfe, but in his confidence and assurance that he hath in God, they are nothing to him, they shall neuer be able to destroy him : And if you marke the manner of his speech, he delivers it by way of insultation too, *The Lord is my light, whom should I feare ?* as setting his aduersaries at nought, and his heart triumphing in God against them all : And that no man should thinke this was a matter peculiar to *Dauid* by prerogatiue, he makes it the case of euery true beleeuers, & calls vpon them for the same practise in the 14. *verse*, *Hope in the Lord, and be strong, and hee shall comfort thine heart, &c.* As if hee should say, It is not my case alone, but yours too ; get you a sure faith in God, and sound assurance as I haue, and thereby you shall bee comforted against all dangers, as I am. Thirdly, behold this in the warrant that Gods children haue for it ; they haue good warrant for it, euen from God himselfe, *Isa.* 41. 10. *Feare not thou, for I am with thee, be not afraid, for I am thy God, I will strengthen thee, and helpe thee, &c.* And in the 12. *verse*,

12. verse, *All their enemies shall bee as nothing, and the men that warre against them as a thing of nought.* The drift of the Prophets speech, is this; The Lord would haue his children to take heart to themselves, and to be fearelesse of dangers; What must they do then? Why, let them get sound assurance in God, and in his power, helpe, and loue, and then all their opposites shall be as a thing of nought, they may scorne them. And so *Isa. 43. 1. 2.* Thus saith the Lord, *that created thee (oh Iacob) and bee that formed thee (oh Israel,) I haue redeemed thee, and haue called thee by thy name, thou art mine. When thou passest through the waters I will be with thee, and through the floods, that they doe not overflow thee; when thou walkest through the fire thou shalt not be burnt, &c.* It may bee they shall neuer fall into these dangers, but it is spoken by way of supposition, as if God should say; If thou shouldst fall into these or any other dangers, yet in the assurance that God saith vnto vs, *thou art mine*, we shall safely and triumphantly passe through the fire, and through the water, and through all dangers that euer can be imagined, & so, that we shall receiue no damage by them in regard of our spirituall estate, and we shall haue comfort in them in regard of our outward estate. And so *Psal. 91.* from the first to the last verse; *Who so dwells in the secret of the most high, shall abide in the shadow of the Almighty, &c.* One would thinke at the first sight that this were a repetition of one and the same thing; for, what is it to dwell in the secret of the most high, but to abide in the shadow of the Almighty? It seemes to bee the same, but it is not so: The former part

of the verse shewes the assurance that Gods children haue in the loue of God, *they dwell or repose themselves in God*; the latter part shewes their safety and security that by his assurance they attaine vnto, *they abide in the shadow of the Almighty*, that is, they are safe sheltered vnder the shadow of the Almighty. And these two the Prophet enlargeth in the rest of the Psalm: their assurance in the 2. verse, *I will say vnto the Lord (oh my hope and my forresse) bee is my God, in him will I trust*; Here is the repole of the children of God; but what is their safety? it followes in the rest of the Psalm, safety against ordinary dangers, *The noisome pestilence, the flying arrowes, &c.* in the 3. 5. and 6. verses. Against supposed dangers, verse 7. *A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee*; And against likely dangers in the verses following. And in the 13. verse, hee stretcheth out the safety of Gods children even to insulcation, *Thou shalt walke upon the Lyon and the Asse, the young Lyon and the Dragon shalt thou treade under foote*. Seeing then that this Doctrine agrees so fully with the state, practise, and warrant of the faithfull, then it must needs be an vndoubted truth, that let vs propound to our selues whatsoeuer dangers may befall vs, yet our holy and true assurance of Gods loue to vs in Christ Iesus, is able to comfort and support our hearts against them all, even to an holy insulcation and triumphing over them.

Reason 1.

The Reasons how it comes to passe that this true and holy assurance of the loue of God in Christ Iesus, doth so fortifie the hearts of Gods children against

against all dangers; I say the reasons thereof are many. First this holy assurance tells vs that God is on our side, and then what, or who, can be against vs? It is our Apostles owne reason, *Rom. 8. 31. If God be on our side, who can be against vs*, that is, to doe vs harme? God doth not turne out his children single to the battell to shift for themselves, but he goes forth with vs himsele, and helps vs, and comforts vs, and strengthens vs, and encourageth vs, and teacheth vs, and maketh vs to fight, and fights himsele for vs, and gets the victory for vs, and this our faith assures vs of, and this comforts the hearts of Gods children, and makes them confident against all dangers. In the *2. Kings 6. 15, 16, 17.* when the Prophet *Elisba* his seruant saw the great hoast that compassed the City, he was much terrified, and cries out, *Alas Master, how shall wee doe?* The Prophet answeres him, *Feare not, they that be with vs are more then they that be with them.* This is like our case, when Gods children looke about them, and see a whole hoast of afflictions, dangers, persecutions, and temptations compassed them about on every side, they cry out in their weakenesse, *Alas! what shall wee doe?* Our Faith that answers; *Feare not, there be more with vs then there is against vs.* Is not God more then all the world? God is with vs, and this assures and comforts our hearts. How sweetly doth *Dauid* cast himsele vpon God in his greatest dangers? *Psal. 23. 4. Though I walke through the valley of the shadow of death, I will feare none euill: why? for thou art with me, thy Rod and thy Staffe they comfort me.* God is not only with him, but he is with him to comfort him, & therefore he will not feare.

Reason 2.

Secondly, this holy assurance tells vs, that God loues vs in Christ, and what shall hurt Gods darlings? Those whom God loues are as tender to him as the *Apple of his eye*, *Zach. 2. 8.* now we know that the Apple of a mans eye is most tender to him, hee will see that that take no harme; and so are they to God: and therefore whatsoeuer goeth to wracke, they shall haue no harme, the bare perswasion of Gods loue to vs is comfort enough to establish vs in any trouble; but faith doth not only perswade vs that God loues vs, but perswades vs further, that because he loues vs, therefore hee will keepe vs, and saue vs. And this fills our hearts with comfort and confidence in all dangers, for can God loue vs, and yet giue vs ouer as a prey vnto his and our enemies? No, it is not possible.

Reason 3.

Thirdly, our holy assurance tells and warrants vs that our sinnes are forgiven vs, and therefore all shall be well with vs: If euer any thing do vs a mischiefe, it is our sinnes will doe it; all the euills in the world cannot hurt vs, except our sinnes hurt vs: *Nothing can separate vs from the loue of God in Christ*, yea, but *our sinnes separate betwixt vs and our God*, *Isaiah. 59. 2.* but the beleeuing heart hath assurance, that all his sinnes are freely and fully forgiven him by the mercies of GOD in IESVS CHRIST, and so our faith concludes, that therefore they cannot separate vs, and so that nothing can separate vs from God. I say nor, but that though our sinnes bee forgiven vs, yet still wee are lyable to dangers and troubles of all sorts, to grieve vs, torment vs, and to take vs away; but this I say, that

that no affliction can hurt vs, as sin can hurt vs, that is, to condemnation, they cannot put vs out of the favour of God, they shall neuer be able to sepearate vs from the state of grace here, nor glory hereafter: and this is fulnesse of comfort to the spirituall man, that can well relish it; wee haue no further priuiledge (from the warrant of the word) by the charter of our freedome in Christ, but this, that our afflictions shall neuer hurt vs, in regard of our spirituall estate, they shall neuer impeach our spirituall safety, so long as our sinnes are forgiven; for our sinnes are the poison and venome of all our afflictions; when God shootes the Arrowes of his iudgements against vs, dipt in the venome of our sinnes, they are deadly Arrowes, they will poyson vs, to our euerlasting destruction: But when they are dipt in the death and blood of Iesus Christ, whereby our sinnes are forgiven and taken away, then though his Arrowes doe wound vs, it is a good wound, a comfortable wound, and such as he will heale himsele with his own hand; so that they cannot hurt vs but comfort vs: And if we be taken away by such an Arrow, God takes vs to himsele, and that is best of all.

Fourthly, our faith tels vs, *That all things shall worke together for our good*, Rom. 8. 28. How shall I know this but by faith? A true Beleuer sees his enemies, prophane, wicked, and carnall men, busie to doe him hurt, deuising and plotting how to worke some mischiefe against him; he sits downe and smiles at the folly of the wicked, and saith, Alas poore men, little doe they thinke that they take all this paines to effect my greatest good, to doe me good

Reason 4.

by this affliction: sometimes our dangers are so great, and our afflictions are so bitter, that we thinke it impossible that euer any good should come out of so great evils; but our faith stands vp and layes the power of God, and the promise of God together, and faith, God is able to helpe me, for hee hath power enough, and he is willing to helpe me, for so he hath promised; and therefore he will in the end turne all my afflictions to my good; and so wee rest secure whatsoeuer comes.

Reason 5.

Lastly, *we put on the spirituall armour by faith, Eph. 6. 10. to the 17. we haue all the parts of this spirituall armour, and that makes him that is spiritually minded to be consecrated wholly to the seruice of God, and hauing on this armour, nothing can hurt vs.*

Ise 1.

The Vses are these; first, this shewes the reason why the righteous are so bold and so confident in all their projects and courses, as *Salomon* speakes, *Pro. 28. 1. The righteous are bold as a Lyon:* The reason is in the Doctrine, his faith assures his heart that he belongs to God, and perswades him of Gods loue, fauour, protection, and saluation: And that is the reason that the Prophet *Isa. 28. 16. faith, He that beleeueth makes not haste;* he that hath sound assurance of Gods loue in Christ, makes not haste, is not disquieted or distempered, nor carried out of his Spirit, by any euill or danger whatsoeuer; but rests vpon the might and power of God, and neuer flies out for the matter, but abides it with much boldnesse, and keepes himselfe within his Spirits, and rests soundly and sweetly on God for his deliuerance. It is admirable to consider

consider what wonderfull courage, constancy and comfort Gods children stand out withall in great afflictions and distresses, and meere vpon this assurance, how boldly haue they bearded those Tyrants that haue insulted over them? how haue they runne to the fire? embraced the Crosse? despised the shame? scorned all paine that hath beene inflicted on them, lost all? and meere vpon the strength of this assurance, *Hebr. 11. 35.* The Apostle saith, that *they would not accept deliuerance, because they were sure to obtaine a better resurrection*: In *Dan. 3. 16. 17.* the three children were questioned before the King, hee tels them if they would not fall downe and worship the Image that he had set vp, they should be cast into the hot fiery furnace: What doe they answer? They were poore captiues, yet see how they bearded the Tyrant: *Oh King, we are not carefull to answer thee in this matter; see how they sleight him; our God is able to deliuer vs, and hee will deliuer vs, doe thou what thou canst: If not (marke how bold they are) yet bee it knowne to thee oh King, that we will not worship thy God, &c.* What is the ground of their resolution and courage? It is this, *That God whom they serue, is able to deliuer them, & he will deliuer them.* And so Luther, when he was sent for by his enemies, was dissuaded not to goe; yes saith hee, if there were so many Daniels there, as there are Tyles vpon their houses, yet I would not feare them, grounding himselfe vpon the assurance of Gods protection. There is no true courage to be found, but in true beleeuers; there may be counterfeite and carnall courage in hypocrites; neither is there any true courage in beleeuers, but

but as they are made partakers in some measure of this holy assurance of the loue of God to them in Christ: this will appeare when it comes to the tryall, for then the boisterous hypocrite will faile, when the feeble true beleeuers will stand fast.

Ufe. 2.

And secondly this shewes the Reason, why the wicked are so fearefull that *they flye when none pursues them, Pro. 28. 1.* and that they call for the mountaines to fall vpon them, to hide them from the presence of God, *Rev. 6. 16. 17.* Why? the Reason is because their harts are destitute of this holy assurance, and therefore they wanting this comfortable perswasion and assurance of the loue of God to warme their hearts, therefore they are so cold at the heart, and therefore they are ready to runne into Rockes and holes to hide themselues: Some wicked men before trouble comes, set a good face on it, & thinke highly of themselues, & say they haue as good a faith in God as any of them all; but when it comes, & that they see they cannot put it off by sports and starting holes, as they did before, then their hearts faile them, and then they grow to fearefull and desperate outrages. Oh Beloued, a man that truly feares God, needes feare nothing else; Euery true beleeuers hath this true feare of God, and that makes him fearelesse of any thing else: an vnbeleuers hath none of this feare of God; and therefore hee hath iust cause to feare all things else: And it is the iust iudgement of God to giue them ouer to these base and slauiſh feares of all things else, because they regard not the true feare of God. It is true that the strongest beleuers hath his feares, but they are naturall, and are subdued

dued by the Spirit of God, and the power of faith in him; But the wicked are neuer endued with the Spirit of God to worke faith in their hearts, and therefore they are slaues to the most slauiſh feares.

The third Vſe teacheth vs what wrong men doe to themſelues, in that they doe not labour for this holy aſſurance: They deprive themſelues of the greateſt comfort that they can poſſibly haue in life or in death. This therefore is for reproofe of many Profeſſors, that will pretend to haue faith, but they care not for this aſſurance of faith; if God giue it, well and good, if not, they will not labour for it, they thinke they haue faith enough to ſaue their owne ſoules. There are diuers cauſes of this ſinne, that men will not labour for this aſſurance of faith; Firſt, ſome account it altogether needleſſe, & therefore they looke not after it: Will not ordinary aſſurance, ſay they, ſerue the turne? Is it needleſſe? This is ſtrange; Can any man be too ſure of his owne ſaluation? Can we be more ſure then needs of eternall life? It cannot be. Vſually ſuch perſons as theſe, either liuing or dying finde the want of it, and rue it, to their great diſcomfort; I haue ſeene the woefull experience of that which I ſpeake, and I haue obſerued the righteous Iudgement of God vpon them: Time will come when we ſhall haue more neede of it then we are aware.

Secondly, others pretend modeſty, they ſay they dare not be ſo bold as to determine reſolutely vpon their ſaluation: It is Gods ſecret, and they may not ſearch into it. I anſwere: It is a ſecret indeed, but yet ſuch a ſecret as God reueales ordinarily to the humble,

Seauen cauſes
why men labour
not for
aſſurance.

1.

2.

ble, and to his familiars. *God will say to his soule, I am thy salvation*, and therefore this is a simple, and a sinfull modesty, not to be so bold as to seeke and accept that that God offers vs and bids vs seeke and take, and which if we seeke, we are sure to find; and therefore this is a cursed modesty, to say, what shall I be so bold as to search into this? This is somewhat like the vnprofitable seruant, that hid his talent and said he was afraid to vse it, *Matth, 25. 24. 25*. But see what followes; This wicked and sloathfull seruant must be cast into utter darkenesse, *where shall bee weeping and gnashing of teeth, verse 26. to 30.*

3.

Thirdly, others are lazy and lumpish, and sluggish, and loue their owne ease, and therefore they will not quicken themselues to get this assurance: What dost thou loue thine owne outward ease, more then the greatest inward comfort of thy soule? A grieuous sinne that a mans owne ease should keepe him from heauen; Heauen was neuer made for any such slugs to be receiued into it: And therefore if thou doest not quicken vp thy selfe, and doest thy best endeavour to looke, and to labour for this assurance, thou shalt be cast into Hell: We see (as before) what became of that sloathfull seruant that would not imploy his Talent, *Matth 25. 26 30. Cast ye that vnprofitable seruants into utter darkenesse, &c.*

4.

Fourthly, others pretend that they haue no time, at least not time enough to get it; It is a long time in getting, say they, and you will not deny but that ordinarily, it is gotten by long practise; God sometimes giues it extraordinarily at an instant, but ordinarily it is a long time in getting, and wee haue no
time

time to labour for it. I would aske them that thus pretend want of time: why God did giue them all their time; Did he not doe it of purpose, that thou mightst learne to know him, and to beleue in him, and to obey him, and to get assurance of his loue and fauour in Christ? And hast thou time for all things else, and not for this? Hast thou time to eate and to drinke, and to doe other worldly businesse, yea to learne Religion too, so farre as thou dost affect it; and yet hast thou no time to acquaint thy selfe with the promises of God, that thou maist get this assurance? This thou doest not affect nor desire, and therefore thou hast no time to get it; If thou hadst a desire to get it, and if thou didst know the comfort of it, thou wouldest serue thy selfe vpon all times and seasons, both Sabboth day and wecked dayes, and vpon all exercises, not onely spirituall, but euen euery businesse thou takest in hand, to helpe thee forward to get this assurance of saluation.

Fiftly, others say, it is impossible, or at least very difficult to be gotten, they will not trouble themselves about it. I answere, it is not impossible to be had, *Iob*: and *Dauid*, and *Paul*, and others had it: If it be impossible with men, yet it is not impossible with God, and it is the worke of God, and not of man; I grant it is hard and difficult to be got, but so are all spirituall and heavenly things; neuer thinke to come to heauen but through many difficulties; Oh poore soule! if thou didst know the admirable comfort and sweetnesse that this assurance will bring vnto thy soule both here and for euer, thou wouldest endure and passe, by all difficulties to attaine it.

6.

Sixtly. Others they cherish and fauour in themselves some knowne sinne, and if they doe, let them take this for a rule, they shal neuer get this assurance: the least knowne sinne cherished and fauoured in a man, and assurance of saluation, can neuer stand together, no more then fire and water, and therefore either leaue thy sinne, or els thou must leaue the assurance of thy saluation. This many haue proved true by experience, & therefore they, like the *Gadarens*, had rather leaue Christ, then loose their swine; so these had rather desperately loose the Assurance of their saluation, then leaue their filthy sinnes; and so they preferre their swinish sinne before the sweetest comfort of the soule: A searefull practise.

7.

Seauently. Others compare their faith with the faith of the ordinary sort of professors: They say they see not such strong assurance in them, and therefore they list not to be singular, they will stay in that they haue: But first tell mee, how dost thou know that others haue not such a strong assurance? they may haue it for ought thou knowest; and therefore to thee this is a false ground. But secondly, say they haue it not, say that the world be destitute of it; this is no excuse to thee, seeing God will haue thee to haue it, thou must not liue by mens examples, but by Gods lawes. Thirdly, if thou wilt needs follow the example of men in this; follow the example not of the worst, but of the best, as *Abraham, Iob, Dauid, Paul, &c.* follow these, for these hath God of purpose propounded, and set downe in Scripture as patterns for vs to imitate, even in this grace of assurance: And know, that seeing all the ancient Fathers had it, and

and it was their greatest grace, therefore it is a shame for vs that we haue it not in some measure. All these and such like, are but gulls and delusions of Satban to depriue men of their greatest comfort in life and death, and of the strongest proppe of the kingdome of grace. Let vs therefore examine our selues, and see whether euery one of vs be not guilty of all or some of these; and if wee be, no maruell then if wee haue so little assurance.

Lastly, seeing this assurance is of such excellent vse; then let vs labour to see that the assurance wee haue be true and sound, and to presse vs hereunto, consider these things: First, that thy assurance must beare a great burthen; it must beare all thy afflictions in life, and in death, therefore see it be true and sound. If the principalls of a house be not sound timber, the house must fall. Thou art sure to be sifted and tryed to the vttermost, either liuing, or dying, therefore see that thy assurance, that must beare these trialls, be sound and good. A man that hath good euidences for his Land, dare bide tryall of his Title against all enemies; but if they be counterfeit, hee dare not bide the triall. And so, if our assurance be sound and good, we dare bide the triall of all afflictions; if not, we will neuer stand to the triall.

Secondly, consider Satbans pollicy, when he cannot draw vs away from seeking sound assurance, then he will put a trick vpon vs, & he will labour to make vs beleue wee haue it, when indeed wee haue it not: And therefore let vs see that it be true and sound, and let vs take heed wee mistake not the Diuels assurance for Gods; a shamefull mistake. Yea, but how

Ite. 4.
Moues to
moue vs to
looke that our
assurance be
true & sound.

1.

2.

4. Wayes how
a man may
know whether
his assurance
be true and
found.

1.

shall I know that my assurance is sound and true, or no? I answer, thou shalt descerne it clearly by these foure obseruations: First, by the cause of our assurance: Secondly, by the Rise of it: Thirdly, by the nature of it: And fourthly, by the fruit of it.

First, by the cause of our assurance, how it was wrought in thee; Was it wrought by the word and by the spirit? Hath God made thee well acquainted with his promises reuealed in his word, that hee will neuer faile thee, nor forsake thee? Doeſt thou finde the spirit of God to incline thine heart to remember them, and to beleue them, to rest vpon them, and to apply them to thine owne heart as the vndoubted truth of God; and that heauen and earth shall faile, but not one tittle of them shall faile? Doeſt thou find that thou hast thy part in them, and that they do belong to thee being in Christ, as well as to any beleuer? If it be so with thee, then thy assurance is sound and good, else it is not sound, except it arise from this cause; for Gods word is the word of truth, his spirit is the spirit of truth, and they teach and worke no lye, but looke whatsoeuer grace they teach and worke, the same is a true grace without exception: therefore if thy assurance arise from these, it is sound and good, *Psal. 119. 49. Remember thy promise made to thy seruant, wherein thou hast caused me to trust.* When the Lord acquaints vs with his word and promises, and causeth vs by his spirit to put our trust in them, this is a sound and true assurance that shall stand in remembrance before God for ever: The contrary, counterfeite assurance and vaine presumption, is fetcht and doth arise from other causes, as main-
tenance,

tenance, welfare in outward things, selfe-loue, Satans flattery, soothings vp of men, and such like; but this is presumption, and neuer comes from the word and spirit. An hypocrite may say he doth apply the promises of God to himselte, and that his assurance ariseth from thence, and may haue some places of Scripture running in his head sometimes tending to that effect; yet indeed he mis-vnderstands the word, and mis-applies the promises, and they are not seconded by Gods spirit in their hearts, causing them to put their trust in the promises.

Secondly, looke into the Rise of our assurance, and what is that? It is when our assurance is gotten and doth arise vpon and after hearty and vntained repentance for sinne, and vpon hearty praier to God: oh, when a poore sinnefull soule findes that hee is ouerladen with sinne, and hath the sence of the burthen thereof in his heart, and goes to God, and humbles himselfe for it thoroughly before the Lord, with sighes and groanes vnspeakeable, and hath bedewed himselfe with the teares of a troubled head, and a broken heart, and hath pleaded effectually the pardon of all his sinnes in the death of Christ, and the grace of reformation by his spirit, then is that soule in a fit case to receiue this assurance. And vsually in this case God stirres vp the heart to begge this assurance, and in this case vsually God gives it, *Psal. 51. 1. 2. 3. 8. 12.* *Dauid* pleads hard for the forgiuenesse of his sinnes, for iustification, and sanctification; and he addes this petition more, *Restore to me the ioy of thy saluation, stablish mee with thy free spirit*; and vpon this petition God gaue it him: Counterfeite assurance,
and

and vaine presumption hath no such rise ; but it ariseth from a benumbed conscience, and from a dead spirit . I neuer doubted (say some) but haue good assurance of Gods loue in Christ, and all shall goe well with mee : True, because thou hast a dead conscience, and art past feeling, and art not sensible of thy danger, as a dead man feesles no hurt, because he is dead, and so it is with thy dead and benumbed conscience.

3.

Thirdly, we may know whether our assurance be sound & good from the nature of it : True assurance is humble and lowly, and stands not vpon its owne strength, but it stands vpon the strength, power, and goodnesse of God ; *They came about me like Bees* (saith the Prophet) *Psal. 118. 11. 12. but in the name of the Lord I shall destroy them :* *Dauid* neuer makes mention of his owne strength, but of Gods. *Goliath* was confident in himselfe, but hee had a shamefull fall; *Dauid* was confident in God, and had a glorious victory. Let vs therefore humble our selues in the consideration of our owne weakenesse, and let vs rest vpon the strength of God in Christ, and that is true assurance.

4.

Lastly, let vs looke vpon the fruit of our assurance: Is it ioyned with a godly life ? The same spirit that is the spirit of adoption, to assure vs of our saluation, is also the spirit of sanctification to renew vs, and to make vs liue a godly life ; and none can haue this assurance but he that leads a godly life, *1. John 3. 3. He that hath this hope in him purgeth himselfe.* If therefore thou sayest thou hast this assurance, and art not purged from thy sinnes, thou art a lyer: When we sinne, especially

especially against conscience, our assurance much
decayes, as fire when water is cast vpon it : But if
thou beest purged from thy sinne, it will make thee
more sure, 2 Pet. 1. 9, 10. *Hee that hath not these
things, &c. hath forgotten that hee was purged
from his olde finnes ; but he that doth these
things, he that endeauours to leade
a godly life, and to stand it
out to death, he shall
neuer fall.*

FINIS.

Z

T H E

THE NINTH SERMON, Vpon

ROMANS 8. the two last Verses.

For I am sure, that neither Death, nor life, nor Angels, &c.



WE haue proceeded in handling this Scripture, as the Lord hath beene pleased to giue strength, so far as that now we are come to speake of those particular dangers which the Apostle propounds to himselfe, and to all the faithfull; and the particular comforts which they haue to sustain themselves in them, we haue spoken before in the generall of both. Now we are to proceed to the particulars; for so the Apostle makes mention of some principall and particular dangers here, as *Death, life, Angels, &c.* wherein we must not thinke that our Apostle speaks rashly, or at aduenture; but vpon mature deliberation, & of set purpose he makes special choise of these particulars here mentioned, as being the most materiall things whereby any danger may acruce to Gods children, and secures himselfe and them of safety and preservation against all these dangers: Our Apostle vnderstood himselfe well, for he spake as hee was moued by the spirit, and the spirit neuer speaks idly, he spake it in the height of his faith, and therefore in the height of his spirit, and therefore he spake most

most seriously, and advisedly, and not rashly; and he spake it in the depth of his afflictions, *verse 36.* and the words of the afflicted are not winde, as *Iob* speakes, that is a bare and empty sound, but vsually they are full of matter and substance; and surely that which the Apostle here mentions is so full of matter and substance, that I could neuer find by my poore reading, meditation, & prayers, any full content touching the full sence and reach of the Apostle. But a man may passe in a shallow boat ouer a deepe riuier, and so farre as our lyne and plummet will reach, wee will endeaour (God willing) to sound the depth of these mysteries.

Neither death, nor life, nor Angells, &c. shall separate vs. First, of the first two particulars, *death*, and *life*. By *life*, and by *death* we are to vnderstand not onely the things themselves, *life*, and *death*; but all occurrences and passages. Our whole estate in *life*, and *death*, we are then to take it thus, as if the Apostle had said, *I am sure, that neuer any thing that doth befall Gods Children either in life or in death, shall be able so separate them from the loue of God which is in Christ Iesus our Lord.* The Doctrine is this.

All true Belceuers are in good safetie vnder Gods assured protection against all dangers in life & death. That the Doctrine may be the better vnderstood, and beleued, take these two points for explication. First, consider the dangers that are offered vnto vs in life and death: Secondly, let vs consider how farre all true beleeuers are in safety against them. And first we will beginne with the dangers of life: Life indangers vs two wayes, either on the right hand,

Doctrine.

Explication.

Two dangers of life.

1.

hand, when we are too much in loue with it : Or on the left hand, when we are too much out of loue with it. On the right hand, life is in it selfe very sweet, and much desired and delighted in ; but especially when it is seconded with outward comforts, as health, friends, ease, goods, honours, &c. then it is much more sweet and desired. Yea, but Gods children must know, that they must deny themselves, & forsake their own wills, they must be crucified to the whole world, & the world must be crucified to them: yea, and happily they must bee called out to loose their liues for Christ, and for his Gospell. Now here is the danger, whether they will loose their sweet liues, or their sweet soules, many of Gods deare children haue bin put to great plunges in this kind. *Peter* himselfe, though hee loued his Master dearely, and profest that hee would neuer forsake him, but resolved to dye with him ; yet when it came to the triall, for the brunt of the prooffe, that either hee must forsake his Master, or his life ; *Peter* had rather forsake his best Master, then his sweet life. When such tall Cedars shrink in such a storme, alas poore soules, what shal become of vs the low shrubs?

2.

Againe, life is in dangers on the left hand by crosses, whereby wee are too much out of loue with it : After a time of well fare comes losses, wants, discontentments, sicknesses, paines, infirmities, temptations, persecutions, terrours of conscience, they come. What are wee to doe in this case? Here are great dangers towards vs ; our hearts droope, our spirits are dying, wee are a burthen to our selues, wee are weary of our liues, heere is our danger:

danger : Now , whether are wee content patiently to endure this dying life , or desperately to desire an untimely death ? This was a danger of *Jonas* 4. 3. *It is better for mee (saith hee) to dye then to liue :* A fearefull speech of a Prophet of the Lord : And so it was a danger of *Iob*, chap. 7. 15. *My soule chafeth rather to be strangled, and to dye :* Yea, many of Gods deare children haue beene so hard'y put to it in this kinde, that they haue beene tempted to make away themselves , and to put an end to a wearisome life by a desperate death ; I say they haue beene tempted to it, but through Gods mercifull protection they haue bene kept from it : Here are the dangers of life.

Secondly, *Death* endangers vs another way : The very name of death is terrible to vs ; and sometime the time of our death doth dismay vs ; and sometime the manner of our death troubles vs ; but the matter of death that scarres vs most of all, when wee thinke with our selues , that now wee must die, and giue vp the Ghost, and leaue all the world , and forsake this present light that shines about vs ; when the body and soule must part, that haue been all this while louing friends together ; the body to retaine to the dust, as it was, and the soule to God that gaue it ; when wee thinke with our selues of the bitterness, and sowrenesse, and pangs of death, and of our particular Iudgement in death ; and the generall iudgement that shall come after death , and begin to feele these things come vpon vs, here is our danger : Many of the children of God haue beene ready vpon their consideration hereof , to let goe their hold in

How death in-
dangers man.

God, and to say that God doth not loue them, because he deales so rigorously and extreemely with them herein: Adde herevnto that we may saue our liues, and escape all these feares for the time, if wee will our selues, as in the case of persecution, if we will forsake our Religion and deny our faith, wee may saue our liues; then the sweetnesse of life alluring vs on the one side, & the feare & terror of death affrighting vs on the other side, makes this a great danger: oh what danger is vpon vs now in this case, of our vtter seperation from the loue of God in Christ Iesus?

This was one of Sathans chiefe bolts, that he shot at *Iob*, *Iob* 2. 4. *Skin for skin, and all that euer a man hath will he giue for his life*: These are the dangers of life and death, great dangers, horrible dangers; well, yet whosoeuer is the childe of God, is in safety vnder Gods protection against all these.

Therefore the second point is to know, how farre the children of God are in safety against all these dangers? They are not exempted from any of these dangers in respect of the matter of them, for so all things fall out alike to all, to the iust and to the wicked, *Preach.* 9. 2. *There are some dangers of life, and some of death, and they fall alike to good and bad*: yea but the faithfull are in safety from the euill of all these dangers, *Iob* 5. 19. *Hee will deliuer thee in sixe troubles, and the euill of the seauenth shall not touch thee*; Troubles shall be vpon them, but the euill of the troubles shall not touch them. *Psalm.* 23. 4. *Though I should walke in the valley of the shadow of death, I will feare no euill*: David might walke in the valley of the shadow of death, as well as others, but God is
with

with him, therefore he shall not feare the euill of the shadow of death ; And this is as much as our Saviour prayed for, and obtained for vs, *Iohn 17. 15. I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from euill ;* and therefore this is as much as we must, or can looke for. But what are these euils that we are subiect to in these dangers of life and death ? I answer; there are foure speciall euils in the dangers of life and death which all Gods children are freed from, and which all the wicked fall into : The first is losse of graces ; the second is the hardening of the heart by sinne ; the third, is the furtherance of eternall damnation ; the fourth, is the reuenging hand of God. First, losse of graces ; the seeming graces of the wicked may be, and vsually are lost in their troubles and dangers, their seeming faith, their seeming repentance, and their seeming obedience, *Luke 8. 13.* In time of temptation they fall away, their faith is lost ; but Gods children can neuer loose their graces by their afflictions, they may decay in some graces, and the brightnesse of them may be dimbd, and their edge blunted by the extremity of their afflictions, but they can neuer be vterly deprived of them : Nay, so farre off are Gods children from loosing their graces by their afflictions, that they are gayners in grace by them ; by their afflictions their sinnes and corruptions are purged, and they come forth like the pure gold as *Iob* speakes, *Iob 23. 10. He tryeth me, but I shall come forth like the gold.*

The second euill is the hardening of the heart in sinne, the wicked are hardened by their afflictions in sinne:

Foure euils
Gods people
are freed from
in affliction.

1.

2.

sinne: let *Pharaoh* be in danger of Gods iudgements, and he will harden his heart in his sinnes: but let *Iosiah* bee in danger of Gods iudgements and his heart will melt at them, and he will humble himselfe before the Lord: and so *Iob* 23. 16. *For God hath softened mine heart, and the Almighty hath troubled me: Iobs* troubles softened *Iobs* heart, and made him to feare the Lord.

3.

Thirdly, the furtherance of eternall damnation, that is another euill in these dangers, to the wicked the tryals which they endure here are the beginnings of hell; All these fearefull passages that befell *Kaine* in his life, & *Iudas* in his death, were the beginnings of their passage into hell and condemnation: but it is contrary with Gods children in their afflictions, for all their afflictions are preventions of condemnation, *1 Cor.* 11. 32. *When we are iudged, wee are chastened of the Lord, because we should not be condemned with the world:* Yea, they are furtherances vnto heauen, *2 Cor.* 4. 17. *Our light afflictions which are but for a moment, cause vnto vs a farre more excellent and eternall waights of glory.* Looke how it was with the *Israelites*, and the *Egyptians* in the red Sea; so it is with the wicked and the godly in their dangers of life and death; they were both in the Sea together, but the *Israelites* they passe safe through it, and the Sea was as a wall to them on the right hand, and on the left, and a high way to helpe them forward in their passage from *Egypt* towards *Canaan*; but the *Egyptians* were ouerwhelmed of it, and it became their graue, and they sunke to hell in it: So the sea of all the troubles both of life and death, are matters

matters of vtter desolation to the wicked, to further their damnation ; But all that befall Gods children in this passage of life and death are helps, and furtherances to the heavenly *Canaan*, matters that further their saluation.

The fourth and last euill in these dangers is the reuenging wrath of God, and this is the euill of all euils, & the true cause of all the former, when God afflicts the wicked, hee doth it to bee reuenged of them for their sins, as a wrathfull Iudge ; But when he afflicts his children, if it be in anger, it is a fatherly anger, and indeed it is rather a fatherly loue, and a signe of his fauour, *Heb. 12. 6. Whom the Lord loneth, he chasteneth, &c. Iere. 10. 24. Oh Lord correct me, but in iudgement, not in thine anger* : God corrects his children, but he doth it not in anger & fury ; no, that is for the wicked. Lay all these together ; First, the children of God in all their troubles loose no grace ; no, they are gayners by them ; secondly, they do not harden their hearts in sin ; no, their hearts are mollified by them : thirdly, their afflictions are not furtherances to hell, but they further them to heauen : Lastly, they come not as the reuenging hand of God in fury vpon them, but in loue, as a father corrects his child ; and then see and say, *Oh how safe are all Gods children in all their dangers both of life and death* ? So that we see the Doctrine is cleare, that all true beleeuers are in good safety vnder Gods assured protection against all dangers of life and death.

For prooffe of this point ; first consider life and death together, and then consider them asunder, and we shall find this to be true: consider them together

4

Prooffes.

As Rom. 14. 8. *Whether we live, wee live unto the Lord, or whether we die, we die unto the Lord, whether wee live therefore or die, we are the Lords*: The persons there spoken of are true beleeuers, *wee*, and there are two things affirmed of them: First, their duty to God; secondly, Gods protection ouer them: their duty to God in the former part of the verse, in life and death; *whether we live*, that is for the time of our life, *we live unto God*; that is, we consecrate our bodies and soules, our liues and all our endeauours to Gods seruice, and to his glory: *or whether wee die*, that is for our state in death, *we die unto the Lord*: that is, we consecrate and offer vp our soules and bodies a holy Sacrifice to God: Then secondly, Gods protection ouer them, in the end of the verse, *Whether we live or dye, we are the Lords*: *whether wee live*, that is for our estate in life, *we are the Lords*; that is, the Lord protects vs, keepes vs, and preserues vs in all dangers; *or whether we die*, that is for our state in death, the Lord comforts vs, saues vs, and deliues vs out of all dangers and euils that by death are threatned vnto vs: so thou be a true beleeuers, and labour to liue and die in obedience to God, and then surely whether thou liuest or dyest thou art the Lords, he will protect, preserue and saue thee in all dangers of life and death, which is as much to say, that all true beleeuers are in good safety, &c. As in the Doctrine. In *Psal. 73. 23. 24*. The Prophet makes it his owne particular, speaking to the Lord in the sweet meditation of his soule; *I was alway with thee, thou hast holden me by my right hand, thou wilt guide me by thy Councell, and afterward receive me to glory: I*

was alwayes with thee,saith the Prophet, then he was euer in true safety, *Thou hast holden mee by my right hand*; therefore alwayes protected by God in all dangers; here is intire safety: yea, but that is for the time past;but what shall be for the time to come? All safety too, for his whole life; *then wilt guide mee with thy Councell*,thy counsell shall free me from all dangers,& preferue me in dangers,& carry me safely throughall my dangers, that is for the state of my life: but what shall become of vs at death? All safety too;euen to death,& in death,and after death;yea, more then safety,euen safety in glory, *and afterward receiue me to glory*. Phil. 1. 20. *I am confident* (saith the Apostle) *that the Lord Iesus Christ shall be magnified in my body, whether it be by life or by death*: Paul applies it to his particular,he is confident of his safety, whatsoeuer comes that Christ shall be magnified in his body,&c. And how shall Christ be magnified in his body in life and death? why,in life by his manifold deliuerances from the manifold dangers of life; and in death, by his full deliuerance from all evils and dangers of life and death.

Consider life and death asunder; first in life, Gods children are in full safety vnder Gods protection all their life, *Psal. 66. 9*. Our feete are subiect to many slippings and slidings, whilest we walke here in this world,euen all our lifetime: yea, but saith the Prophet,*God holdeth our soules in life, and suffereth not our feete to slip*: that is, God holds vs so, as that wee shall not fall away from his loue in Christ. Secondly, in death,they are in safety too,vnder Gods protection, *Psal. 116. 15*. *Pretious in the sight of the Lord is the*

death of his Saints. A poore childe of God lies vpon his death-bed, and bemoanes himselfe, his friends also greeue for him; in the sight of the world, he is in a greeuous and miserable state; yea, but in the sight and estimation of God, his death is very pretious and deare, the Lord loues him, the Lord comforts him, and at his death the Lord receiues his soule as a pretious Jewell into his owne bosome, his death is pretious to the Lord, it seperates the vile from the holy; death seperates him from his soule finnes, and from his filthy corruptions, and from his vnclane flesh, and from the wicked world, a pretious seperation, but it neuer seperates him from the loue of God in *Christ Iesus our Lord*; no, it is so farre from that, as God esteemes his children more pretious in their death, then in their life.

Reason 1.

The reasons why all Gods children are in such safety vnder Gods protection, are especially these: First, because God is the Lord of life and death, *Deu. 32. 39. I kill and giue life*; and God is not onely the Lord of life and death it selfe, but of the state of life and death, he giues life, and he disposeth of vs, and of our whole estate in life, and he inflicts death, and disposeth our state in death; we liue of the Lord, and in the Lord, and to the Lord; and we die of the Lord, and in the Lord, & to the Lord. I say, he is the Lord of life and death, and they are his seruants, and they can doe nothing but what God will haue them to doe; and therefore except God himselfe will hurt vs; these can neuer hurt vs, nor put vs out of his safety; yea, further seeing the Lord himselfe loues vs, and protects vs, life and death, being his seruants, shall

shall be applyed and disposed of for the seruice of our safety and protection. God is not gouerned by our state & condition either in life or death, but our state both in life & death is altogether ouer-ruled by God, & framed according to his owne will, so that his will being to doe vs good, life and death therfore and our whole state in them must be answerable therunto.

Secondly, the Ministry of Gods Angells, that is another reason of it, for both in life, and in death we are vnder the custody of the Angells, and that by Gods appointment, as hee being the Prince of Angells, God giues *his Angels charge ouer vs* to keepe vs in safety both in life and death, and that is the true reason of our safety, *Psal. 91. 10, 11.* The Angels keepe vs, and that vniuersally *in all our wayes*; they keepe vs, and that very charily and tenderly; *they beare vs in their hands*, and they keepe vs very safely and surely, *so that we dash not our foot against a stone.* Now the protection of the Angels is Gods own protection, because it is by his appointment, and therfore ascribe it not to the Creature, it is due to the Creator, blesse God for it. The Angels doe many good offices for vs, they waite on vs, they destroy our enemies, they comfort vs in our distresses and troubles; but aboue all they guard our persons in the time of our life, *Psa. 34. 7. The Angel of the Lord pitcheth his Tent round about them that feare him & deliuereth them:* And they guard our soules at the time of our death, and carry them *into Abrahams bosome*, as they did the soule of *Lazarus, Luk. 16. 22.* Here is the safety of Gods children vnder Gods protection both in life and death.

Thirdly, Life and death are ours, our friends, and

Reason 2.

Reason 3.

on our side, and at our seruice, *1 Cor. 3. 21. All things are yours* ; Life is ours, and therefore all the passages of life are for vs, and not against vs ; Death is ours, and therefore all the passages of death are for vs, not against vs: Gods children haue a speciall title to life & death to claime them for their owne, they haue warrant from God to take all the benefit they can afford them, and a priuiledge too, to free and secure them from all their hurts, God hath imposed an ineuitable law vpon life and death, that they shall be attendant vpon his children to doe them all the good they can, but no euill ; and God hath giuen power & an heart to his children, to serue themselues vpon life and death for their owne safety.

Reason 4.

Fourthly, Death and life are sanctified and sweetened vnto vs, by the life and death of Iesus Christ, and that is the reason that we are in safety against the euill of all our afflictions, and this reason the Apostle giues of it for his owne particlular, *Philip. 1. 20. 21. Christ shall be magnified in my body, whether it be by life, or by death : Why ? for Christ is to me both in life and death aduantage.* And so likewise it is the Apostles reason for all the faithfull in generall, *Rom. 14. 9. why, we are the Lords, whether we liue or die ; for Christ (saith he) therefore dyed, and rose againe, and reuiued, that hee might bee Lord both of the dead and quicke ;* that is, that hee might be a protecting and a sauing Lord to vs both in the state of life and death. A Snake or a Serpent is in danger to poyson vs, and sting vs, if we handle them as they are, but if wee get out their poyson and sting from them, then we may handle them safely, and they can doe vs no harme.

In

In this corrupt state life is as a Snake, and death is as a Serpent, full of poyson in themselves, and we are in danger to bee stung and poysoned by them : but Christ Iesus by his life and by his death hath taken away the poyson of our life, and the sting of our death, that is sinne, and so wee are now in safety against all the dangers both of life and death, there is no hurt in them. The uses are these :

The first use is for matter of comfort to Gods children. It is matter of sound comfort to all true beleeuers, that they live in safety, & they die in safety: They live vnder Gods protection, and they dye vnder Gods protection, they live a happy life, and they die a happy death : Blessed are the people that are in such a case; yea, *Blessed are the people whose God is the Lord. Moses was rauished with the meditation of the happy estate of Gods children in their life, and in their death, Deut. 33. 27. 29. The eternall God is thy refuge, and vnder his armes thou art for euer. Blessed art thou, oh Israel, who is like vnto thee, oh people sould by the Lord? &c.* Here is a happy state indeed, feares assault vs, God comforts vs; afflictions trouble vs, God preserues vs; our enemies thrust sore at vs that wee should fall, but God is our helper; our sinnes endanger vs, God deliues vs; the Diuell tempts vs, God vpholds vs; death strikes at vs, but God he shelds and saues vs; our hearts, and our strength, and our life they faile vs, yea, but God is our portion for euer, he will neuer faile vs, neither in life, nor in death : Shall the Creatures hurt vs? No, they shall not, for *God hath made a covenant with them for vs, Hosea 2. 18.* Would the wicked swallow and deuoure

Use 1.

deuoure vs? They shall not: God will not giue vs as a prey to their teeth, &c. *Psal.* 124. 6, 7. Is the whole world in an uproare round about vs? Yet we are in safety, *Psal.* 91. 7, 8. Is the whole frame of Nature out of order? (as it lackes but little of it at this day) yea, but hee *that calls vpon the name of the Lord shall be saued*, *Ioel* 2. 31, 32. A necessary consideration and meditation, as at all times, so in these troublesome, cruell, desperate, and bloody times, when warres, and rumors of warres are sounding in euery mans eare, and Gods enemies make hauoke of Gods Church, and the Angell of the Lord is abroad in the world executing Gods iust iudgements in many places, and when there is a generall combustion in most parts of Christendome; yet here is all our stay, *The Lord will surely helpe his people, and saue his inheritance*; vpon all his glory shall be a defence; Yea, but are not many of Gods deare children at this day greatly persecuted in many places; are they not murdered, consumed, and deuoured? It is true, let the wicked take away their liues, yet they shall neuer take away their soules; no, God is ready when their liues are taken away by their enemies to receiue their soules, and to place them in eternall glory.

Iſe 2.

The second vse is to stirre vs vp to much thankfulnessse to God, that he being so holy, and mighty, and glorious a God should so respect, and take such care for such poore sinnefull wretches as wee are, as that he should continually watch ouer vs, not for euill, but for our good, both in life and death, where-as we haue deserued euill at his hands; the best Master that is can but protect his seruant, and looke to him

but while hee liues, at his death hee giues him ouer, and can doe him no good; but our good God, our heavenly Master, keepes and protect; vs his sinnefull seruants, and doth vs good both in life, and in death, and after death. This is a blessed Master, and blessed are those seruants that serue such a Master, *Psal. 48.* the last verse, *This God is our God for ever and euer, hee shall be our guide vnto the death.*

Thirdly, This should strengthen our faith against all terrours in life and death, against all terrours in death, against all terrours of life, because *the Lord is the strength of our life, of whom then shall wee be afraid? Psal. 27. 1. and Psal. 42. 8.* God is said to be *the God of our life*, this is a sweet comfort, and should much strengthen our faith against all terrours in our life, because *God is the God of our life*, and what can spoile that which God preserues? So it should strengthen our faith against all terrours of death, *Though hee kill me, yet will I trust in him*, saith *Iob 13. 14. 15.* And the Apostle, *1 Cor 15. 1.* *We know, that if the earthly house of this our Tabernacle be destroyed, we haue a building giuen vs of God, that is, an house not made with hands, but eternall in the heauens.* If God take away our life, we haue an eternall state in heauen.

Fourthly, This teacheth vs patience in all our sufferings, because we are in safety against them, all vnder Gods protection. It is our Sauours owne argument, *Luke 21. 18. 19.* *There shall not one haire of your heads perish: by your patience possesse your soules.* We haue great reason to be patient all the while wee are in safety, but wee are in safety in all our sufferings, not onely in life, but in death too, and therefore

Ite 3.

Ite 4.

Ma 3.
How we may
apply our
selues vnto
God vnder-
standingly
both in life
and death.

1.

we must be patient in all our sufferings, both in life and death.

The last vse teacheth vs to apply our selues to God vnderstandingly and feelingly in life and death, that so we may be partakers of the comforts of them both : And herein consists the right art of a true Christian, and till we are well-skild in the knowledge and practise of this art, wee are but pidlers in our profession. But you will say, how may we attaine this skil to apply vnto our selues God vnderstandingly in life and in death? I answer, first, we must stay our selues vpon the promise of God, let vs fixe our eye stedfastly vpon the promise of God, that is it wee must build vpon; God hath promised that hee will neuer faile vs, nor forsake vs; that he will lay no more vpon vs then hee will giue vs strength to beare; that he will be our shield and fortresse, defence, assurance & saluation; that we shall be safe vnder his wings, &c. Rest vpon these promises of God, and be sure they shall neuer faile, *Though heauen and earth faile, yet not one iot or sittle of Gods word and promises shall faile, they shall stand fast for ever, and ever.* We haue a conditionall promise for freedome from temporall dangers (so farre as shall be good for vs) we shall inioy temporall safety; but wee haue an absolute promise for our eternall safety; and this let vs absolutely build and rest vpon without exception.

2.

Secondly, Thou must cast thy selfe downe in an humble submission vnder Gods hand, and vnto his will in the whole estate of life and death, *Psal. 55. 22. Cast thy burthen vpon the Lord, and he will nourish thee, &c. Psal. 37. 4. 5. Delight thy selfe in the Lord, and he*

he shall give thee thine hart desire. Commit thy way unto the Lord, and trust in him, and he shall bring it to passe. 1 Pet. 4. 19. Commit your soules to God in well-doing, as unto a faithfull Creator. God hath made and given vs soules, let vs commit them to him in well-doing, and he will neuer cast them away; he is a faithfull Creator, and will not suffer that to perish which is so committed to him. If dangers offer themselves, say thou, *Here I am Lord, doe with thy servant what thou wilt for life or death*: And then thou shalt haue God at hand, to say to thy soule; *Here I am, oh my servant*, to vphold, and to preserue, and to comfort, and to saue thee.

Thirdly, We must grow to some familiar acquaintance with the life and death of Iesus Christ feelingly and sauingly, not onely as hee liuing and dying in himselfe, but as hee liuing and dying for thee, and thou liuing and dying in him. If once we can meditate soundly on the life of Christ, apply our selues vnto it, it will sweeten our life; and so, if we can meditate soundly and rightly on his death, and apply it to our selues, it will sweeten our death: For this is the patterne that we must conforme our selues vnto, both in Gods intendment, and in our owne practise. Looke how the Prophet *Elisba* did spread himselfe on the Child, 2 Kings 4. 34. and laid his mouth to the childes mouth, &c. so doth Christ spreade himselfe vpon euery true beleeuers that rightly apprehends him, hee stretcheth himselfe vpon vs in euery particular, hee layes his mouth vpon our mouth, his eyes vpon our eyes, and his hands vpon our hands, &c. to sanctifie vs, and to preserue vs in them; he layes his particular

temptations and sufferings on ours, to sanctifie and preserve vs in ours ; his life on our life, to sanctifie and preserve vs in the state of life ; and his death on our death to sanctifie and preserve vs in our state of death. This is a singular comfort to a poore soule, to apply Christs life and death to himselfe : I say, it is a sound comfort to them both in life and death ; but this is a mystery, euery one is not acquainted with it.

4

Lastly, Let vs make application before-hand, of the comforts of God against the dangers which we are subiect to, not in generall onely, but in particular : It is our skill to apply particular comforts to particular dangers, and troubles. Is it matter of life that doth endanger vs ? Doe the comforts of life draw vs from God ? Let vs consider, that they are but for the outward man, and that they are our enemies ; and shall wee make much of an enemy, and preferre their well-fare before our owne ? Secondly, consider they are not permanent, but vncertain and transitory, they endure but for a time, and for a short time : They are like to *Jonas* gourd, that came vp in a night, and perished in a night ; and wilt thou set thy heart vpon that which is nothing ? Riches haue winges and flye away, they are quickly gone, and so are honours, and the like, and wilt thou set thy heart vpon such transitory things ? Thirdly, consider that all outward comforts are mingled with many sorrowes, euery sweet pleasure and worldly comfort hath his sower paine and discomfort, though they be pleasant for the time, yet they are sower and bitter in the end.

Lastly,

Lastly, let vs consider that the comforts of grace are incomparably greater and better and more excellent then all outward comforts, there is no sorrow in them, they will make thee truly happy and blessed; and wilt thou preferre the shadow before the substance? Yea, but will some say, My crosses and afflictions they perplexe and trouble me, and make mee vnfit to serue God. I answer, That is thy fault; why should crosses hinder thee, or disable thee for the seruice of God? Stil apply Gods comforts to thy crosses; first the crosses are but short, though they be sharpe; and wilt thou not endure a while, for a time? secondly, they are light and momentary, 2 *Cor.* 4. 17. Thirdly, they are nothing in comparison either of the paines of hell, which wee must endure hereafter, if we will not endure the crosse here; or of the glory of heauen which wee shall bee sure to haue, if we endure afflictions patiently, *Rom.* 8. 18. *I account that the afflictions of this present time, are not worthy of the glory that shal be shewed to vs.* And again, wee haue many times of comforts mixed with the dayes of affliction, and this may keepe vs to the seruice of God in our liues. Yea, but what shall we doe in death? that is the end of all: shall I desire to rid me out of all my troubles? I answer; no, thy times are in Gods hands, *Psal.* 31. 15. and not in thine owne; but if thou desirest death, that thou maist be with Christ, it is well; but if it be for worldly discontentments, it is desperate and damnable. What then, shall I feare it? wee know that the very name of death is fearefull vnto vs. I answer, that it is onely thy owne feare, there is no more feare in death, then

in any other thing, we make it fearefull to our selues. It is but the withdrawing hand of God; if we feare it, it is because wee are wicked, for, *the righteous haue hope in their death, Pron. 14. 32. But what hope hath the wicked, if God take away his soule, Iob 27. 8.* Yea, but the time of my death, that feares mee; I would bee richer, and I would be better before I die, it is yet too soone to die: I answer, this is thy peruerse iudgement; but whatsoeuer thou thinkest, certainly God neuer takes away any of his children but in due time, howsoeuer it seeme vntimely to vs, *Iob 5. 26. Thou shalt goe to thy graue in a full age, as a Ricke of Corne commeth in due season into the Barne.*

And so the kinde of death that feares me; happily it may be cruell or reproachfull by warre or the like. I answer, it is all one howsoeuer it be, it cannot be worse then thy Sauours, and why should it dismay thee? It is the same hand of God, and hee is there present with thee to receiue thy soule. Yea, but death is bitter: But Christ Iesus hath loosed the sorrowes of death, *Act. 2. 24.* and that not for himselfe only, but for vs also, yea he hath sweetned them by his victory, *1 Cor. 15. 54.* Lastly, the consequents of death they are the worst & most fearefull, iudgement, and the graue, and corruption, &c. I answer, against iudgement, thou must get faith and repentance, and against corruption and the graue, thou must beleue that God will raise thy body vp againe, *Psal. 16. 10.* And so for thy soule thou must commit it into the hand of God, it is deare and pretious vnto him: Hast thou serued the Lord with thy soule all thy life, and art thou afraid to trust him with it at thy

thy death? We are apt to suspect what shall become of our soules at our death: Let vs looke vpon Christ Iesus, consider what became of his soule at his death, it went into *Paradise* into *Heauen*: And what for himselfe alone? no, but for vs, yea meereley for vs; so that the children of God are as sure of it, as Christ himself. Thus let vs comfort our selues with the application of Gods particular promises against our particular troubles: and both in life and death let vs apply our selues vnderstandingly, and feelingly vnto God, and so shall we be safe vnder his protection against all dangers both in life and death.

FINIS.

THE

THE TENTH SERMON, Vpon

ROMANS 8. the two last Verses.

For I am sure, that neither life, nor Death, nor Angels, &c.



He Apostle speaking here of the safety of all true beleeuers in the estate of grace, against all dangers that can possibly befall them, he doth not content himselfe (as you haue seene) to speake of their dangers and comforts onely in generall, but for our better satisfaction, he enlargeth his speech to their dangers and comforts in particular. And these particulars, he sets downe before vs, in fise seuerall branches or ranks: The first ranke of dangers & comforts are of life and death, *For I am sure that neither death nor life*: The second ranke are *Angels, Rulers, and Powers*: The third ranke are *things present and things to come*: The fourth ranke is *height and depth*: The fift and last ranke is as it were an extent of his speech to all things that can be imagined, *nor any other creature*; as if he should say, if I haue omitted any other creature in the world in these particulars, yet they shall not *seperate vs*. We haue spoken already of the first ranke, *death and life*.

Now we are to speake of the second ranke of dangers, and of our comforts against them, *nor Angels, Rulers,*

Rulers and Powers ; wherein we see there are three sorts of dangers, *Angels, Rulers, Powers*. In this second ranke the Apostle climbs vp a higher straine then before , for here he specifies the most mighty and principall actiue workers that are in the world vnder God, that either haue or may haue any hand in the indangering of our estate ; *Life and death* , are but certaine states and conditions, wherein wee are subiect to certaine dangers ; but *Angels, Rulers and Powers*, these are certaine chiefe liuing agents, which doe or may endanger vs, either by life or death. For the meaning of these three words , I confesse that there is great hardnesse in them, and great difficulty amongst interpreters about them ; I will not trouble you with many expositions, generally the words are expounded altogether of Angels and nothing else, but herein some speake more boldly, some more modestly : They that speake more boldly take it thus ; by *Angels*, they vnderstand the whole Army of Gods Angels in generall, and by *Rulers and Powers*, they vnderstand certaine distinct orders of Angels one aboue another : But this though it be the iudgement of many of the learned , yet it is a meere coniecture ; for there is no certainty set downe in Gods word , what be the distinct order of *Angels* ; and for a man to take vpon him to speake of such high mysteries as these are without warrant from Gods Word, is great presumption : They that speake more modestly, doe vnderstand by all these three words, *Angels, Rulers and Powers* , one and the same thing, that is, all the Angels indifferently : But why doth the Apostle here giue them seuerall names ?

they answere that hee doth it in three severall respects : They are called Angels in respect of their office : they are messengers : secondly, they are called Rulers, in respect of the excellency of their natures ; and Powers in respect of their mightinesse and strength. This exposition comes neereſt the Apostles meaning , and it containes nothing in it against the rule of faith , nor against the vse of the words, nor against the drift and scope of the place, &c. Yet it comes short of the Apostles straine , and doth not reach the full meaning of the place ; for the Apostle here, in the height of his spirit, makes a generall challenge against all living mighty workers in the world vnder God, that they shall neuer impeach the safety of Gods children in the state of grace ; therefore the words must be expounded , that they may comprehend all such agents whatsoever: Now there are other mighty living workers besides the Angels ; therefore saving the iudgement of the better learned, we expound it thus : By *Angels* we vnderstand all the Angels that are , as well those that stand, as those that are fallen, as well good as bad ; for so the word naturally signifies: For, when the Scripture speakes of good Angels onely, it calls them holy Angels, Elect Angels, mighty Angels, the Angels of God, &c. but here it speakes of Angels in generall, and therefore we are to vnderstand it both of good and bad. By Rulers or Principalities, we vnderstand earthly Governours, the great and mighty Monarches and Magistrates of the earth, Kings, Emperours, and the like ; for so this word, in the originall, is expressly confined to this sence in two places
of

of the Scripture, *Luke 12. 11. And when they bring you vnto the Synagogues, and vnto Rulers, &c. And Titus 3. 1. Put them in minde that they be subiect to Principalities or Rulers.* It is true that the same word is sometimes in the Scripture meant of the Angels both good and bad, but the Apostle hauing mentioned them already in the former words, there is no need that it should be meant of them in this word too. Thirdly, by *powers* vnderstand all the gifts and enablements that either these or any other mighty workers in the world are furnished withall, as authority, place, strength, wit, policy, &c. for so the word in the originall vsually signifies, not so much the agents themselues, as the powers and enablements whereby they do worke; so that lay all these briefly together, and then the meaning of the words are thus much, as if the Apostle should say, I am sure that neither all the Angels, good nor bad, nor all the Rulers and Potentates, Monarches and Magistrates of the world; nor all the powers or enablements that these or any other are furnished withall, shall euer be able to *seperate me from the loue of God which is in Iesus Christ our Lord.* Here is a high straine of assurance; and wee must haue a great measure of faith to attaine vnto it.

The Doctrine that ariseth naturally out of the whole state of the words thus vnfolded is this: namely, That howsoeuer it be that Angels both good and bad, and Rulers, great Kings and Emperours, Potentates and Monarches of the world, are mighty workers, endued with great powers, gifts, and enablements; yet neither Angels good nor bad, nor

Doctrine.

The first
branch of the
Doctrinne.

Explication in
the opening
of three parti-
culars.

all the Rulers and Potentates in the world, endued with all their powers, gifts, and enablements, shall neuer be able to seperate true beleuers from the loue of God which is in *Christ Iesus our Lord*.

To auoide confusion we will handle the three seuerall branches of the Doctrinne, euery one apart; we will first begin with good Angels, and then wee must apply the Doctrinne thus: That howsoeuer the good Angels are mighty workers, great in power and enablements, yet neither they, nor all the power they haue, shall be euery able to *seperate vs from the loue of God which is in Christ Iesus our Lord*. For Explication of this point, wee are here to touch these three particulars, as necessary for the vnderstanding of this Doctrinne: First, what these good Angels are: Secondly, what is that Relation and Communion that is betwixt them and true beleeuers: Thirdly, what dangers they are that may befall true beleeuers by good Angels.

- I. For the first, what good Angels are: Good Angels are certaine spirituall substances, that kept their first estate, and are immediate and continuall attendants before the presence of God: that they are substances, their actions prooue it, they reioyce, worship God, passe from place to place, and performe sundry actions, and actions are neuer performed but by substances: that they are spirituall substances, the Scripture tels vs, *Heb. 1. 7. He maketh his Angels Spirits*: that they kept their first estate the Apottle *Iude* implies, *verse 6.* when he saith of the euill angels, *That they kept not their first estate*, thereby necessarily implying by opposition, that the good Angels haue kept

kept their first estate, that is, the blessed estate of excellency that God created them in. Lastly, that they are immediate and continuall attendants before God; *Daniel* saw it in a vision, *Dan* 7. 10. *The ancient of dayes sat upon a throne*; and who were his attendants? the Angels, *Thousands thousands ministered unto him, and ten thousand times ten thousand stood before him*. So we see what the good Angels be: Many other things might be said of them, but I touch these onely, which of necessity we must know for the understanding of the Doctrine in hand.

The second particular is, what this relation and Communion is, that is betwixt good Angels and true Beleevers? Surely it is a neere relation and heauenly Communion; they and we are fellow-servants, as worshipping and seruing one and the same God. The Angell himselfe auoucheth it, *Rev.* 19. 10. *I am thy fellow-servant*: They and wee are brethren in the testimony of Iesus, as the same Angel affirmeth in the words following: They and wee are fellow-Citizens of the heauenly Ierusalem, *Heb.* 12. 22. Wee are their charge, they are our guard and keepers; *They pitch their Tents round about vs for our safegard and protection*, *Psal.* 34. 7. They are our patterne, we are their resemblance, both for obedience whilest we liue here, *Math.* 6. 10. *Thy will be done in earth as it is in heauen*. and likewise for glory hereafter, *Luk.* 20. 36. Other bonds there are whereby they are associated to vs, and we to them, but these are the neereft and chiefeft, and most remarkeable.

The third and last poynt is, what those dangers are that may befall true beleevers by the good An-

gels? To this I answer, two things; First, that the Apostle doth not say here directly, that the good Angels of themselves may endanger Gods Children, but he speaks it here by way of supposition, as if he should say, suppose that they should endanger Gods children, yet they could *neuer separate them from the loue of God*. And this is very obseruable in the whole tenour of the Apostles speech, that all the dangers which he mentions are put downe by way of supposition, but safety and the comforts against them, are set downe positively and directly; As if hee should say, suppose that the good Angels should endanger vs, yet certainly they should *neuer separate vs from the loue of God*: But especially it is to be marked in this particular concerning the good Angels, for this is meerey a supposall, that the good Angels of themselves should hurt vs. But, why then doth the Apostle mention any such matter here? I answer, for the further confirmation of true beleeuers in the assurance of Gods loue. I will cleare this place by another place of the Apostle in the very like kinde, *Gal. 1. 6. If an Angell from heauen preach any other Gospell, &c.* Will any man conclude from hence, that theretore an Angell from heauen may, or can preach any other Gospell then *Paul* had preached? No, but the Apostle speaks it by way of supposall onely, and supposalls doe not affirme any thing in being: Yea, but why doth the Apostle then here vse the name of an holy Angell in this case? I answer, he had good reason for it, that he might confirme them the better in the truth which hee had taught, namely, that we must be so stedfastly settled in the faith of the Gospell

spell of Christ, that if an Angell from heauen should teach any other Doctrine (which is a thing impossible) yet if he should we must defie him, and hold him accursed. And so the Apostle in this place makes the estate of Gods children so sure and firme, that if the good Angels should set themselves against them, to *separate them from the loue of God in Christ Iesus*, (which is impossible) but if they should, yet they could not doe it. Secondly, I answered, that howsoeuer they doe not of themselves endanger vs, yet occasionally in regard of our weaknesse and corruption they may endanger vs: We may in our weaknes abuse them, or mistake their seruice, or put our trust in them, and so indanger our selues greatly by them. I will giue you a plaine instance in the holy Apostle *S. Iohn, Reuel. 19. 10. and Reuel. 22. 8.* he was a true beleeuer, yet in his weaknesse, by occasion of a good Angell, he was in danger to commit a vile and most fearefull sinne, the very sinne of Idolatry, and that not once, but twise, and that though he were reproued for it: A grieuous sinne; but the Angell he hinders him, *See thou doe it not, (saith he) worship not mee, worship God*: In which we may obserue two things that doe effectually concerne the poynt in hand; first, that true beleeuers may, through their corruption and weakenesse, be indangered in the estate of grace by the good Angels; yet secondly, that God will neuer suffer them to be overcome and swallowed vp of this, it shall neuer preuaile vtterly to *separate them from the loue of God which is in Christ Iesus our Lord.*

And so now the Doctrine being thus cleared, wee
come

Proofer.

come to the proofes, which are these, *Mat. 18. 10.* See that ye despise not one of these little ones, for I say vnto you, that in heauen their Angels alwaies behold the face of my Father which is in heauen. These words are the words of our Sauour, and he owne them by a speciall challenge, *I say vnto you*; I that know well what belongs to God, and to Gods Angels, and to Gods little ones, I say vnto you, *despise not one of these little ones, for in heauen their Angels alwaies behold the face of my Father which is in heauen.* The matter affirmed there is the continuall attendance of the Angels in the presence of God; but the drift of the speech is, to note the continuall care that the Angels of God haue ouer Gods weake children, as appears, first by their title, *their Angels*; they are Gods Angels, as he being their Lord and Master to whom they doe belong, and they be our Angels, as we being the children of that their Lord and Master, and in respect of the care and charge that they are imployed in about vs. Secondly, it appears by the forme of the reason, See (saith our Sauour) *you despise not one of Gods weake children, see that you hurt them not*; for I say vnto you; as who should say, doe not despise them, nor hurt them, for if you doe, surely their Angels will reuenge the wrong and hurt done to them. Thirdly, by the time, *alwayes*, this is not for a day, nor a yeare, but *alwayes*, without ceasing: put all these together, and the Doctrine is here clearly proued, that the Angels of God are ours, they are for vs, and not against vs, they will be auenged on those that hurt vs, and therefore will neuer hurt vs themselves; and this is their care & practise alwayes, they are euer imployed about

about our good, and therefore they shall neuer separate us from our greatest good of all, from the loue of God in Christ Iesus, Heb. 1. 14. *Are they not all ministering spirits, sent forth to minister for their sakes that shall be heires of saluation?* The Apostle speakes here generally of all good Angels, *Are they not all?* and doth not diuide them in office or nature, but ioynes them in both, they are all *spirits* by nature: And what are they by office? They are all *ministering spirits*, and what ministry is it that they are imployed in? *sent forth, &c.* God sends them forth from time to time to performe certaine offices about his children, and his heires, as a father makes his seruants to attend him that shall be his heire: and they are sent forth to minister for *their sakes* that shall be heires of saluation. They are most dutifull attendants on vs that are heires, and they minister for *our sakes*, that is, for our good, comfort, and protection onely, neuer for our hurt; they know from God that wee are appointed to saluation, and shall they at any time hinder vs of it? They take notice of it that wee are heires to their Lord and Master, and shall they being seruants, goe about to hinder vs of the inheritance which their Lord and Master, and our Father hath appointed to vs? No surely, they will not doe it; but on the contrary, they will helpe and further vs all they can thereunto, *Psal. 91. 11, 12. Hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes, &c.* God hath committed his children to the charge and custody of his Angels; What to doe? to *keepe them*, not to destroy them, and to *keepe them in all their wayes*; they shall not faile them in

any one passage of their life, to *bear vs up in their hands*, neuer to suffer vs to fall vnderly frō God, much lesse to cause vs so to fall, *that thou dash not thy foot against a stone*: They shall preferue vs from the harmes that our selues or others might do vnto vs, therefore themselves shall neuer hurt vs in the least kind, much lesse in the matter of grace and saluation: A place so pregnant to prooue the infallible protection of Gods children by the Angels, that the Diuell himselfe acknowledged it for a certaine truth, and alleageth it for that purpose, *Math. 4. 6.* Lastly, their practise makes this good by experience, what good offices haue they done from time to time for Gods children? preferred them from their enemies, as *Lot, Gen. 19. 10.* deliuered them out of prison, as *Peter, Acts 12.* comforted them in their distresses, *Acts 27. 23, 24.* freed them in their troubles, as the *Israelites, Isay 63. 9.* shewed them, and directed them what they must doe to be saued, as *Cornelius, Acts 10. 5.* In a word, infinite are the good offices that the good Angels haue done for Gods children, but there is not one place extant in all Gods word, to prooue that any good Angel hath done any harme to any one of Gods children: No, that is for the euill Angels to hurt vs, they hurt vs altogether, and neuer doe vs the least good; but the good Angels they helpe vs alwayes, they are altogether and onely to helpe vs, and neuer to doe vs the least harme, and therefore they with all the power they haue can *neuer separate vs from the love of God which is in Christ Iesus our Lord.*

Reason 1.

The reasons of this poynt may be reduced to these two heads. First, the good Angels will not hinder

our

our saluation, if they could : Secondly, they cannot doe it, if they would. First, they will not doe it if they could ; for there are foure ingagements whereby the will of the Angels is so stirred and inclined towards vs, as that they will neuer hurt vs, if they could ; first, the zeale of Gods glory : Secondly, obedience to Gods will : Thirdly, their dependance on Iesus Christ : And fourthly, their communion they haue with vs. First, the zeale of Gods glory, *Isa. 6. 2.* they are *Seraphims*, that is, hot and fiery spirits, burning not in fury, but in zeale for the glory of the Lord of hoasts. Now they know that God is wonderfully glorified in the saluation of his children, and therefore they will not hinder that at any hand, but zealously aduance it to the vtermost of their power. Secondly, their obedience to Gods will, they know it is Gods will to giue his children a kingdome, and will they crosse his will ? No, they obey and doe his will, *Psal. 103. 20.* they will neuer crosse it. They know their fellow-Angels frustrated their estate by disobedience, and will they frustrate theirs too ? Noe, they will not. Thirdly, their dependance on Christ, and their loue to him, *Ioh. 1. 51.* *Hereafter you shall see heauen open, and the Angells of God ascending and descending vpon that Sonne of man :* All their ministry is from God to vs, as in Christ, and they are vpheld by Christ, or else they are as changeable as the euill Angells were by nature, and they know that Christ hath redeemed vs with his pretious blood, and will they seeke to cast away the price of his blood ? They know that Christ hath committed vs to God his Father, and will they incense vs against God, or God

against vs? Lastly, their faithfulness to vs, and their communion with vs, they take notice of vs as their fellow-servants, and therefore they will not hurt vs, hee is an euill servant that will smite his fellow-servants; this is odious on earth, how much more in heauen; if euer the holy Angels should entertain any faithlesse or treacherous thought against vs, their fellowes and brethren, heauen they know would neuer endure them.

Reason 2.

The second reason: The Angels cannot doe it if they would; & this agrees more fitly with the words of the Apostle, that *they shall not be able to separate vs.* There are two vnmoueable barres whereby they are vtterly disabled from hurting vs in estate of grace: The first is the soueraigne power & ouer-ruling hand of God; the second, is the neernesse of our communion with Christ. First, the soueraigne power of God and his ouer-ruling hand both ouer them & vs, that hinders them; they are Gods elect Angels, and we are Gods elect children, and therefore God by his soueraigne power, will neuer suffer them to seduce vs, nor suffer vs to be seduced by them, Gods election must stand good for euer. Secondly, the neerenesse of our vnion with Christ, that is another bar to hinder them: Christ tooke our nature vpon him, not the Angels, *Heb. 2. 16.* and herein we are a degree aboue the Angels. Now this assumption of our nature into the person of Christ, and his participation with vs therein is so sanctified, and effectually ratified by faith, and by the spirit, to euery true beleeuer, that they are truly one with Christ himselfe; and can the Angels hurt Christ? or betray Christ?

or

or separate Christ from Gods loue? then neither can they hurt vs, nor betray vs, *nor separate vs from the loue of God in Christ.*

The Vses are these: First, since it is so, that the good Angels can neuer impeach the estate of Gods children, therefore it shewes that whosoener they be that doe fall away from the estate of grace by the occasion of good Angels, that certainly they were neuer true beleeuers: such there were in the time of the Apostles, *Coloss. 2. 18.* That vnder a colour of Religion and humbleness of minde did worship Angels, such as the Monkes and Fryars bee at this day; but what saith the Apostle in the 19. *verse*? They that teach such things *hold not the head*; that is, they hold not Christ as their head, they are vterly voyde of Christ, and so liuing and dying in that sinne, they are vterly void of the state of grace, and saluation. This sets such a brand of reprobation on the Popish Church and Religion, that they are neuer able to claw it off: They hold many other grosse points, which at least by consequence overthrow the foundation *Christ Iesus*: But of this point the Apostle saith directly, *That they that hold it, hold not the head Christ.* A man cannot be a worshipper of Angels and belong to Christ. And doth not the Church of *Rome* greatly adore and worship Angels? doe they not reuerence them, and call vpon them? It is their professed Doctrine and ordinary practise: I would faine see how they would answere this; they are cut off hereby from the head *Christ*: I doubt not but many of them are the Elect of God, but then either the Lord keeps them that

Vses. 1.

they fall into this sinne; or if they doe fall into it, yet God giues them repentance for it before they die, that so they shall not fall by it for euer. But let vs beware and take heede of this sinne, in our selues, and euermore let vs take heed of Popery, that doth maintaine and teach this grosse error.

Iſe 2.

Secondly, this teacheth vs the vndoubted certainty of the saluation of Gods children; That Gods children should euer be cast off from the estate of sauing grace: It is a thing impossible, there is an absolute impossibility in it, nay there is more then an absolute impossibility in it; for marke how the case stands: It is impossible that euer the good Angels should goe about to bend their power against vs, to cast vs out of the loue of God: But if they should, yet it were impossible they should do it; so that for Gods children to be cast out of Gods loue; It is a thing more impossible, then that which is indeede absolutely impossible: Oh blessed be God that hath settled and stablished vs in such an holy and happy estate so stedfastly; Oh that all true beleeuers would lift vp themselves and know their owne happinesse; Oh that they would confidently beleue this heavenly truth, touching the certainty of their saluation; Oh that they would be perswaded, as confidently to beleue it, as the Apostle affirms it: wee should doe so, it is our failing that wee doe not so, what base minded wretches are we, that beleue that God loues vs in Christ: and yet wee perplexe our selues with feares and distrustfull thoughts of this nature or of that; of this or that casualty, as if they should seperate vs from God: Our faith should
lift

lift vs vp as high as heauen, yea aboue heauen, yea aboue the Angels in heauen, in the matter of our assurance: Our faith should say, as the Apostle doth here; *I am sure that the Angels in heauen, can neuer be able to seperate me from the loue of God*: and therefore much lesse can any other Creature or casualty whatsoeuer; can any creature doe more then the Angels in heauen can? But if wee consider further that these Angels, these mighty and powerfull Angels, are not onely, not against vs, but for vs, affectionately for vs: wholly for vs, alwayes for vs, and that they bend all their power to keepe vs in the loue of God; and to make good the worke of our saluation, what a shame should it be for vs, still to lie slugging in the dumpes of our doubtings and vncertainties? why should we not now take heart to our selues, and lay fast hold on this assurance?

The third Vse teacheth vs, the infinite and admirable power of sauing grace; It is infinitely greater then all the powers that are to be found in the estate of nature, Gods sauing grace is infinitely of more power to saue vs, then all the powers in the world are to destroy vs: Of all other creatures the Angels excell in strength and power, *Psal. 103. 20.* Yet all the strength and power they haue, shall neuer be able to crosse or hinder the power of grace for the saluation of the faithfull: this is the sinewes of our assurance: Some thinke it is an easie matter to be saued: No, it is the infinite and Almighty power of God that must shew forth it selfe in sauing vs, else it is impossible for vs to be saued, *1 Pet. 1. 5.* Without this power of God it is impossible that wee shou'd be kept,

Use 3.

kept, there is not the least sinne forgiven, nor the least corruption subdued, nor the least sparkle of grace wrought in our hearts, nor the least temptation overcome, but by the almighty power of saving grace. On the other side some dismay themselves at their owne corruptions, Sathans temptations, and the defections of a godly life, that they thinke it impossible to be saved; here we must flie to the consideration of the infinite and almighty power of saving grace, and then we shall be satisfied: And take heed though thou debase thy selfe, debase not God: It is impossible with thee, but it is not impossible with God, for then who can be saved? *All things are possible with God, Matth. 19. 25. 26.* It is our Saviours Resolution in this very case, teaching vs to rest wholly and onely vpon the power of God for salvation; It is impossible with men that any should bee saved: Yea, but it is possible with God by the power of saving grace, *2 Cor. 12. 9. My grace* (saith God to the Apostle) *is sufficient for thee*: Paul had no rest in himselfe before; but the almighty and all-sufficient grace of God gaue him full content: This is that which giues vs satisfaction, and makes vs goe on cheerefully against all difficulties, the all-sufficiency of saving grace. And therefore let vs labour to lift vp our hearts to a high and transcendent estimation of the almighty power of saving grace, which is the almighty power of God; try and proue whether this be not a notable meanes of subduing and ouertopping all other powers in the world, and so of bringing full assurance to our soules: try it I say, and see if it doe not proue so; looke vnto the almighty

mighty power of God, & to the all-sufficiency of saving grace, & this will carry vs comfortably through all dangers, the want of this high estimation of the almighty power of saving grace soundly taken to hart, makes most of vs come so short of this assurance.

The last Use teacheth vs how to carry our selues towards the good Angels, that so they may not hurt vs, but that we may comfortably enjoy their helpe, protection, and furtherance in the way of our salvation; this is a hard lesson to learne and to practise, but yet worth our learning, and much to be desired; and practised by all those that would finde heaven vpon earth; It is difficult I confesse, but very comfortable, for either we are too negligent or too diligent in this, either we will not meddle at all with the nature & office of Angels, or else we will meddle too much with it. If therefore we wil haue the helpe, comfort, & protection of the good Angels, wee must obserue these rules. First, keepe Gods good will, keepe God thy friend; the best way to keepe the seruants to be thy friend, is to keep their master to be thy friend, so keepe God to be thy friend, and that is the best way to keep his seruants the Angels to be thy friend: All the promises of protection by the Angels are referred to such as are Gods, *Psal. 34. 7. The Angell of the Lord campeth about them that feare him*: And *Psal 91. 11. He shall giue his Angels charge ouer thee, to keepe thee in all thy wayes*; Feare God and pray vnto him as *Cornelius* did, *Acts 10. 2. 4.* and walke diligently in the duties of thy calling, as the Shepheards did, *Luke 2. 8. 9. 10.* and then the Angels will comfort vs, protect and keepe vs. The Angels loue vs

Use. 4.

How we are to carry our selues towards the good Angels that they may not hurt vs, but doe vs good.

for our heavenly Fathers sake; if we be stubborne to him, they will turne their loue from vs.

2.

The second Rule is this; we must hold fast by Iesus Christ; he is the common head both of them and vs, *Matth. 24. 31. and 16. 27.* All the good they doe vs, and all the seruice which they owe vs, is for Christ his sake, because we are in him; if he fauour vs, they will fauour vs; if he frowne on vs, they will frowne on vs too: If euer we will enioy the comfortable ministry of the Angels, let vs lay fast hold on Iesus Christ by faith; so farre as we goe from him, they goe from vs: Let vs therefore lay fast hold on Iesus Christ by faith in his bloud, by loue to his Maiesty, by obeying the motions of his Spirit, and by conforming our selues to his example; and then the Angels are ready prest to doe vs their best seruice; hold thou fast to Christ, and they will be sure to hold thee fast.

3.

Thirdly, take notice of the Ministry of the Angels, beleue it, and be not ignorant of it; If thou hast beene ignorant of it, yet now take notice of it, and make vse of it: We stand in need of the Ministry of the Angels, wee know that we are tempted many wayes, looke vpon the good Angels, they will assist thee more then the bad can hurt thee, *Reuel. 12. 8. Michael and his Angels fought, and the Dragon fought and his Angels:* Christ and his Angels, and the Diuell and his Angels, they fight for our poore soules; But the Diuell and his Angels doe not preuaile, but Christ and his Angels they doe preuaile, and they are on our side to fight for vs. And therefore as the Prophet, *2 Kings 6. 16. 17.* prayed to the Lord to
open

open his seruants eyes, that hee might see that there was more with them, then against them : So let vs pray to God to open our eyes, that we may see and take notice of the Ministry of the good Angels, and of their protection and care ouer vs.

Fourthly, let vs imitate the good Angels in obedience, *Matth. 6.10. Let vs doe Gods will on earth, as the Angels doe in heauen, Psal. 103.20.21.* They are neuer out of Gods way, they euer doe Gods will willingly and cheerefully ; the Diuell doth Gods will too, but it is grudgingly and against his will. The good Angels they worship God, *Hebr. 1. 6.* They take the cause of Gods children to heart, they reioyce at the good of Gods Church and children, especially at the good of their soules ; so let vs worship God alone, and let the good of Gods children, especially the good of their soules, bee the ioy of our hearts. Let vs imitate them thus, but yet let vs beware of κακοζήλια, in the Papists, in single life and angelicall perfection.

4.

Vid. originall.

Fiftly, speake not euill of those that are in place and dignity, for the Angels *giue not railing speeches, 2 Pet. 2. 10.11.* The Angels doe it not, let vs take heed we doe it not.

5.

Sixtly, offend not these Angels, *1 Cor. 11. 10. The woman ought to cower her head, because of the Angels.* The Angels are about vs, & obserue our doings, and marke our carriage, if it be reuerent and agreeable to our profession, they reioyce at it ; if wee mis-behaue our selues and carry our selues vnreuerently in our words, gestures, or apparell, mis-beseeming our persons, places, or profession, this offends and

6.

grecues them, they distaste it, and are displeased at it, let vs take heed therefore that we offend them not.

7.

Seauenthly, let vs not worship them in any case, for that is the way to incense them against vs. In the *Reuel.* 19. 10. and 22. 8. when *Iohn* would haue worshipped the Angell, *Hee was angry, see thou doe it not* (saith he) *worship God*. It is an horrible dishonor to God, and much displeasing to the good Angels themselves, they tremble at it, and abhorre it: Away with it saith the Angell, worship not me, worship God: Which is worse the Thiefe or the Receiuer? If I worship the Angels, I am the thiefe, if they receiue and accept of it, they are the receiuers, but they abhorre it.

8.

Lastly, let vs glorifie God for the Ministry of the good Angels; the shepherds in *Lu.* 2. 20. hauing heard many good things from the ministry of the Angels, they returned glorifying, & praising not the Angels, but God for their Ministry: Take the benefit of it, and giue the Angels due reuerence and respect for their Ministry, but giue the honour & glory of it to God alone; thus did *Daniel*, *Chap.* 6. 22. and *Peter*, *Act.* 12. 11. they doe not ascribe their deliuerance to the Angell, but to God that sent his Angell, and yet they doe reuerently mention the Angell, that was the meanes of it: And we haue great cause to glorifie God for their Ministry; for first it is a great comfort to vs: what greater comfort can we haue by any of the creatures, then to haue thousand thousands of Angels, the best and greatest of Gods creatures euermore to attend on vs? Secondly, it is a great honor to vs, the greatest honor God that can bestow vpon

upon vs by any of the Creatures, that the Angels that are farre more excellent Creatures by creation then our selues, should be attendants on vs : Oh, let vs honor God greatly, that hath so greatly honored vs. Thirdly, all the good they doe vnto vs, they doe it but as instruments, it is God alone that is the authour of it; therefore let God alone have all the glory and honour of it. Obserue these rules carefully and conscionably, and I will assure thee from God, that thou shalt be made partaker of the comfort and protection of the good Angels, they shall attend upon thee all thy life, to preserve thee from euill, and to encourage thee to goodnesse, and to comfort thee in troubles, and to helpe thee out of them; and at thy death they shall stand by thee to cheere thee vp against the bitternesse and terrour of thy dissolution, and to carry thy soule into heauen. And yet this is not all, for behold yet further, at the day of iudgement, they shall summon thy body out of the graue, and place thee amongst the sheepe at Gods right hand, that there thou mayest receiue that ioyfull and blessed sentence, *Come ye blessed, inherite the kingdome prepared for you from the beginning of the world*, such honour haue all Gods Saints.

FINIS.

THE ELEAVENTH SERMON, Vpon

ROMANS 8. the two last Verses.

For I am perswaded, (or I am sure) that neither Death, nor life, nor Angels, &c.



He Apostle here, when he propounds the dangers that belong to the faithfull, and the comforts against them; hee sets them before vs in certaine rankes and orders. And the first ranke is the dangers that come to vs by death, and by life, and the comforts against them, and of that wee haue spoken.

The second ranke is, of the dangers that come to vs by Angels, Rulers, and powers, and that we haue entred into, and shewed that by Angels are meant all sorts of Angels, both good and bad, both those that stand, and those that are fallen. Of the good Angels we haue spoken as it pleased God to giue ability. Now we are to speake of the euill Angels, that the euill Angels *shall neuer be able to separate vs from the love of God which is in Christ Iesus our Lord.* That the euill Angels must needs be here meant appeares, because they are generally comprehended vnder the name of Angells: which is common to all Angels both good and bad: But especially the euill Angels are here meant, because the drift of the Apostles speech

speech necessarily requires that they should be here more specially intended, for the euill Angels are the speciall instruments and chiefe procurers of all the dangers that tend to the separation of vs *from the loue of God in Christ Iesus*. This is their maine reach and chiefe endeauour in all their practises against vs, to make this separation, and therefore they must needs be here specially intended in this challenge of the Apostle. It were a small comfort to the faithfull for the Apostle to say, that they were in safety, because the good Angels should not hurt them, for that were as much as if he should say hee were in safety, because his friends should not hurt him, for the good Angels are our friends, and therefore will not hurt vs. But the Apostles reach is, to auouch the safety of Gods children against all dangers that are or can be against them, even against the greatest and fiercest enemies that we haue; and therefore hee must needs meane it especially of the euill Angels, because they are the greatest and fiercest enemies that the faithfull haue. And thus the Apostle hath brought vs into the meditation of the ground of all our dangers and woes, and miseries, namely, the euill Angels or Diuels. A fearefull and dismall argument in it selfe, yet as it is here applyed by the Apostle, it is a chearefull and a comfortable argument. It is a fearefull and dismall thing to heare of our enemies, but it is a comfortable thing to heare of the ouerthrow of them. Let not any of vs therefore be afraid to heare of them; we must not be afraid to fight with them, and therefore much lesse to heare of them. One thing the Apostle tells vs here, as before wee haue heard

heard for our sound comfort, that all these wicked fiends *shall neuer bee able to separte vs from the loue of God in Christ Iesus*; and therefore there is no cause why the weakest beleeuing soule here present should be daunted at the hearing of this argument. Let vs therefore proceed in the strength of God, and in the name of our Lord Iesus Christ, and in the grace, and comfort, and direction of his holy spirit, and in the light and direction of Gods word, and we shall finde an heavenly light arise vnto vs out of this hellish darknesse.

Doctrines.

The generall Doctrines concerning all Angels, good and bad, was the last time propounded, which being applyed to this particular, ariseth naturally thus: That howsoeuer it bee that euill Angels are mighty workers and great in power, and doe maliciously bend all the power they haue against true beleeuers, to make this separation of them from the *loue of God in Christ*; yet notwithstanding not all the euill Angels, with all their power and malice, or all that they can doe, *shall euer be able to separte all, nor any one true beleeuers, from the loue of God which is in Christ Iesus our Lord.*

For the opening of this Doctrines I will propound these foure particulars, wherein I shall lay open the whole nature of the poynt. The first particular is, what these euill Angels are: The second, how these euill Angels are fitted against vs: Thirdly, how they seeke to annoy vs: And lastly, how farre they may endanger vs. For first, wee must know our enemies what they are; and secondly, we must know their prouision, how they are fitted against vs; and then

then thirdly, we must know their courtes, how they may annoy vs ; and lastly, we must know the event and issue, how farre they may endanger vs : These being knowne, the Doctrine shall be well and plainly vnderstood.

First, We must know what these euill Angels are. The euill Angels are those that left their first estate, and are become vtter enemies to God, and to man, and to all the creatures, especially to Iesus Christ, and to Gods children, and to all matter of grace and goodnesse. First, that they are such as left their first estate, we may see in *Iude 6*. Secondly, they are enemies, for hence they haue their name Sathan, and there is no name more commonly given them both in the Olde and New Testament then this name Sathan, which signifieth an enemy. And howsoever this name in the Scripture seemes sometime to poynt out the chiefe of Diuels, yet it doth appeare that it is applied in Scripture to all Diuels, *Math. 12. 26*. *If Sathan cast out Sathan*, which is not meant of the Prince of Diuels, as if the Prince should cast out the Prince ; but it is meant of all the Diuels, if they should be one against another, then how should their Kingdome stand ? They are enemies, and they are vtter enemies, deadly enemies, and that first to God, dishonouring him, accusing him, blaspheming him, opposing against him to the vttermost of their power. Secondly, they are enemies to man, they murdered vs all with one blow, in the loynes of *Adam*, and not content with that they still follow the blow, and pursue mankinde with deadly hatred. Thirdly, they are enemies to all the Creatures, seeking and

Explication in
four things
concerning
the euill An-
gells.

I .

working daily, as much as in them lyes, the viter ruine and confusion of the whole frame and order of nature in the Sea, in the winde, and in the aire, and in all places. Fourthly, they are speciall enemies to Iesus Christ; this is that that galls these euill spirits, that IESVS CHRIST the mediatour betwixt God and man, comes to reconcile God to man, and to deliuer man out of the power of these hellish spirits; yea, and that hee doth vterly destroy and vanquish these euill spirits, and all that take part with them, euen all the powers of darknesse; here is their edge and stomacke; this heavenly person Iesus Christ in this heavenly office of the Mediatour, is the principall obiekt of all their hellish spight: They fought against him by themselves, and by their instruments all his life, and at his death they layd on load, and did bend and muster-vp all their forces, and spit out all their venome against him. Fifthly, they are enemies to Gods children, they are also a great eye-sore to Sathan, they cannot endure them, and it is hard to say whether Sathan hate our heavenly Father more for our sakes; or whether he hate vs the more for our heavenly Fathers sake; howsoeuer the Diuell is our aduersary in a specially manner, *1 Pet. 5. 8. Your aduersary the Diuell*, saith the Apostle, he is a generall accuser, accusing man to God, and God to man, but he is the speciall accuser of the brethren. Lastly, he is an enemy to all grace and goodnesse, he hinders it, he slanders it, he hates it, he suppresseth it with all his power, hee knowes that if grace and goodnesse stand, he must fall, and therefore he labours to ouerthrow all grace and goodnesse, that
he

he may stand. See this in one of his Impes, *Acts 13. 10. Elymas* the Sorcerer, *Oh childe of the Diuell* (saith the Apostle to him) *enemy to all righteousness, &c.* If it be so with the Children, that they are enemies to all goodnesse, much more is it so with their father the Diuell: So we see what these euill Angels are.

Secondly, Let vs see how they are fitted against vs, for this is needfull to be knowne, that so we may provide against them. They haue many aduantages whereby they are fitted against vs; first, they are very many; secondly, they are very strong; thirdly, they are very malicious; fourthly, they are very subtile; fifthly, they are very actiue and nimble; sixthly, they are very bulie; seauenthly, they are very wel appointed; eighthly, they are very well experienced; and lastly, they are very dangerous.

First, They are very many, *Marke 5. 9. One man was possesst of a legion of Diuels*; now a legion contains fixe thousand; what? so many Diuels in one poore man; how many thinke you are then in all the world? Any one Diuell is too hard for any one man, oh how hard then is that poore soule bested that is assaulted with many Diuels? This is the case not of some of vs onely, but of all of vs, if we vnderstand our case aright.

Secondly, As they are very many, so they are very strong, and therefore they are set out in Scripture vnder the similitudes of a strong man, *Luke 11. 21. When a strong man armed keepeth the pallace, &c.* and so of a strong beast, yea, the strongest of all Beasts, a Lyon, *1 Pet. 5. 8. Your aduersary the diuell as a roaring Lyon, &c.* and the hould which they haue in the

2. In nine things concerning them.

1.

2.

heart of an vnregenerate man is said to be a strong hould, *2 Cor. 10. 4.* they are very strong in getting the prey, it shall escape them hard but they will seize vpon vs, and they are very strong in keeping the prey when once they haue seized, they will tug hard before they will let goe.

3. Thirdly, They are very malicious, and therefore the Diuell is fitly set out vnto vs by the name of a *great red Dragon*, *Reuel. 12. 3.* The Dragon of all Creatures is the most fierce, spightfull, and malicious: Sathans malice is greater then the Dragons, for he is a *great Dragon*, and more fierce then the malice of the Dragon, for he is a *great red Dragon*, saith the Apostle, as who should say, that he burnes fiery red in malice alwaies against Gods Church.

4. Fourthly, They are very subtile, and therefore they are compared to a Serpent, *Reuel. 12. 9.* *That olde Serpent called the Diuell and Sathan was cast out, which deceiueth all the world;* and the Serpent is very subtile, *Gen. 3. 1.* *Now the Serpent was more subtile, &c.* The Diuell is an olde subtile Serpent, so subtile that (saith the Apostle) *he deceiues all the world;* this hee hath done, and this he doth daily.

5. Fifthly, They are very actiue and nimble, they are spirits by nature, and therefore by reason of the spiritualnesse and agility of their natures, they can and doe passe from place to place, quickly and sodainly to and fro as the lightning. When *Iob* was to be tried, see how nimbly Sathan bestirred himselfe, first to his Oxen in one place, then to his Sheep in another place, then to his Cammels in another place, and then to his children in another place, and all this in a trice,

trice, in the turning of a hand as it were, *Iob* 1. And when our Saviour Christ was to be tempted, how quickly did Sathan get him vp to the top of the pinnacle of the temple, & to the top of a high mountaine, in the twinckling of an eye, saith the Text, *Luke* 4. 5. 6.

Sixtly, he is very busie, hee compasseth the world to and fro, *Iob* 1. 7. And walketh about seeking whom he may deuoure, *1 Pet.* 5. 8. When we sit still, he walks about vs, when we are most at leasure, he is most busie to doe vs mischiefe, when we sleepe, hee wakes, when our senses are bound vp (as they are in our sleepe) and the inmost powers of our soules are in some sort lockt vp from him, yet then he leaues vs not, but euen in our sleepe hee deludes our senses with many idle and vaine imaginations, and polutes our thoughts with much filthines and vncleannesse.

Seauenthly, they are very well appointed, & therefore are compared to a strong man armed, *Lu.* 11. 21. and if one be too weake of himselfe, he can goe presently and take seauen spirits more to him worse then himselfe, *Luke* 11. 26. and then he will be hard enough for vs. The Diuell hath all the world to his friend as he carryeth the matter, like a Spider that hath his Cop-web in euery corner of the house to catch the poore silly Flyes; so the Diuell hath his snares and Cop-webs in euery corner of the world to catch our poore sinfull soules withall.

Eightly, they are very well experienced, and therefore the Diuell is called *the old Serpent*, *Reuel.* 12. 9. A mans experience is a great aduantage to him, though it be but of some few yeares; what wonder-

6.

7.

8.

full aduantage then is the Diuels experience against vs, which hee hath had since the beginning of the world.

9.

Lastly, they are very dangerous, there is no more but a word and a blow with them; first, a temptation, then presently an inclination, and then presently a sinne, and then hell and damnation: short worke. This is alwayes Sathans intention in all his assaults, and this he euer brings to passe: where he hath his reach, and where he is not bridled by the ouer-ruling hand of God, and therefore hee is called a deuourer, a destroyer and a murtherer.

3.

Five particu-
lar show the
diuell annoyes
vs.

Thirdly, we must know how they seeke to annoy vs, surely they seeke to annoy vs euery way, at all times, and in all places, and in all states and conditions, and vpon all occasions, and by all meanes and instruments; what is it that hee will not make an instrument to fight against vs withall?

1.

First, hee bends all his owne power, malice and subtilty against vs, and all the forces that the kingdome of darkenesse can afford, flattering, threatning, deluding, buffetting, tempting, vexing, and tormenting vs, euen spending themselves to doe vs a mischief.

2.

Secondly, not content with this, he sets the creatures against vs, the sea, the winde and stormes and tempests all to annoy vs, afflict vs, crosse vs, and disquiet vs, yea, euen our meat and our drinke, and our bed, those deare creatures of God which wee cannot lue without, he makes them to be a snare vnto vs.

3.

Thirdly, he increaseth men against vs, to persecute vs, to afflict vs, to tempt vs, yea sometime our

owne

owne dearest friends, our owne wiues and children.

Fourthly, not content with all this, hee sets our selues against our selues, our appetite against our reason; the flesh against the spirit, our practise against our iudgement, and our owne wils against our owne soules; and this is a most dangerous assault, for now they are our enemies, that are of our owne household, and till Sathan can come to this to make our selues against our selues, all his assaults can neuer hurt vs.

Lastly, as he seekes to set the whole world against vs, so he proceedes further, and seekes to set God against vs too. Let vs assure our selues, that Sathan is with God euery day, accusing vs, and pleading against vs, and suing out a Commission from God against vs, as he did against *Iob*, that hee may haue vs in his owne power, to doe his owne will vpon vs, and to hurt vs.

Fourthly, we must know how farre they may endanger vs, surely they may endanger vs, so farre as God shall be pleased at any time to giue them commission, and no further, as God hath set a bound to the raging Sea, that thus farre his proud waues shall come, and no further: so God hath done to Sathan, and all the powers of darkenesse, thus farre they shall goe and no further: They may endanger vs to the spoyling of our goods, and to the hurt of our bodies, and to the distemper of our spirits, and sometimes to the losse of our liues; but neuer to the losse of our soules: God giues way vnto them, that they may seperate vs from all worldly things; but hee neuer giues way vnto them to *seperate vs from the loue of*
God

4

5.

4.

God in Christ Iesus; which being the chiefe end of all their endeauours (for whatloeuere means they vse, this is the principall end they ayme at to *separate vs from the loue of God in Christ Iesus*, being not able to attaine vnto it, here they are foyled, and this is their torment, and a speciall portion of their hell in this world.

Proofoes.

Now let vs come to the proofoes: *Gen. 3. 15. I will put enmity betwixt thee and the woman, and betwixt thy seed and her seede, he shall breake thine head, and thou shalt bruiſe his heele.* God himſelfe ſpeakes this to Satthans face, for his greater diſcourage-ment: And the ſpeech containes two things; firſt, the enmity that ſhould be betwixt the woman & the Serpent, & betwixt their ſeeds, that is, betwixt Sathan & mankind; ſecondly, the iſſue & euent of it; the enmity in the former part of the verſe, *I will put enmity, &c.* where we ſee; firſt, that this is a mutuall enmity, that is, of Sathan againſt vs, and of vs againſt him, he ſhould exerciſe continuall enmity againſt vs, and we muſt exerciſe a continuall enmity againſt him: ſecondly, it is a deadly enmity, a deadly feude, as we ſay, not onely againſt the perſons themſelues, but againſt their ſeed too, it is a deadly enmity neuer like to be reconciled, he and his ſeed, againſt vs and our ſeed, and we and our ſeed, againſt him and his ſeed. Thirdly, this enmity is of Gods own ordinance, *I will put it*, ſaith God, therefore neuer thinke it ſtrange that Sathan is ſuch a deadly enemy againſt vs, God hath ſo ordained it, neither muſt we thinke it much that wee are continually put to this fight againſt Sathan, for it is God that hath impoſed this condition vpon vs.

Then

Then the issue followes in the latter part of the verse, *It shall breake thine head, and thou shalt bruiſe his heele*: Sathan ſhall but bruiſe her heele; hee may tempt and trouble, and diſquiet Gods children, and perſecute them, and take away their goods, and happily their liues too, but this is nothing, it is but a little nibling at the heele, it is nothing in reſpect of our ſoule: It is but the heele that he can hurt, ſome outward part, but he can neuer touch vs in our head, that is, in the hold that we haue in the loue of God through *Ieſus Chriſt*. But on the other ſide, *the ſeed of the woman ſhall breake thine head*, ſaith God; Sathan ſhall part with the greateſt loſſe; his head ſhall be broke, and his power deſtroyed, his purpoſes diſappointed, and at laſt himſelfe vterly vanquiſhed and confounded; Here is ſtrong comfort for Gods children: Yea, but this is ſpoken of Chriſt himſelfe, he is the ſeed meant there: I anſwere, It is ſpoken of Chriſt indeed, but withall vnderſtand that in the caſe of Chriſt is ſet forth the caſe of euery beleeuing ſoule, as Chriſt being the head, and wee the members, and therefore that which is done by Chriſt againſt Sathan, is done for vs, on our behalfe, and to our benefit, *Matth. 16. 18. Thou art Peter, and vpon this Rocke will I build my Church, and the gates of hell ſhall not preuaile againſt it*. In the 16. verſe Peter had made a glorious confeſſion of ſauing faith, *Thou art that Chriſt the Sonne of the liuing God*: In this 18. verſe, our Sauour quits him, and ſaith, *Thou art Peter*, &c. as if he ſhould ſay, Is it ſo Peter, that thou haſt this faith in thine heart to make this confeſſion of me? Then I ſay vnto thee, *Thou art Peter, and vpon*

on this Rocke, that is, not vpon Peters person, nor vpon Peters confession, but vpon the matter of his confession, Christ Iesus the Sonne of the living GOD, vpon this Rocke will I build my Church, that is, all true beleeuers, and that so firmly and surely, that all the gates (that is, all the powers of hell) shall neuer preuaile against it to ouerthrow it. Hell hath many gates, the gates of sinne, & death, and the Diuell; yet all these gates of hell, and all these powers of darknesse shall neuer be able to shake off this building from this foundation, this Church from this Rocke, to seperate any one true beleeuing soule from the loue of God which is in Christ Iesus our Lord; many other promises there are in the Scripture of this nature: yea, but these are but promises: If these promises doe not sufficiently confirme our distrustfull hearts in the perswasion of this heauenly truth see it by experience, and let that confirme vs.

In Reuel. 12. 7. to 11. verse, where the holy Ghost sets it downe as a thing already done, there is set downe a battaile and the successe, the battaile in the 7. verse, Michael and his Angels fought against the Dragon, and the Dragon and his Angels fought. Here must needs be a great Battaille; when all the world is diuided into two parts, to fight one against another: What is the successe? first, on the Dragons part, he preuailed not, verse 8. hee was disappointed of his purpose, all his labour against Gods children was lost, and spent in vaine, and in the 9. verse, hee was cast out of Heauen, and his Angels with him; hee had a shametull ouerthrow. The successe in respect of the beleeuers what was that? first great ioy and triumph

umph in heauen, *verse 10.* and secondly, a glorious conquest, *verse 11.* they ouercame him: how? by that blood of that Lambe, &c. This is the common estate of Gods Church and children, and this euery true beleeuing soule shall surely finde in particular in his greatest fight against sinne and Sathan, from time to time, to the end of the world.

The Reasons of this point. There are no reasons on our part, why Sathan doth not preuaile against vs, for we are ready to lye downe as beasts, and to betray our owne soules, and to be taken of him at his pleasure: no, all our stay and safety is meereley through God in Christ.

The first Reason is this, God by his power restrains and limits the power of Sathan, as we may see in *Iob 1. and 2. Chapters*; when hee lets him loose vpon *Iob*, it is with restraint still, all that he hath is in thy power, onely vpon himselfe put not forth thy hand, *Iob 1. 12.* And in the *2. Chapter and 6. Verse*, *Behold he is in thine hand, but saue his life.* Now the power of God is more mighty to helpe vs, then the power of Sathan is to hurt vs, *1 Iohn 4. 4.* *Hee is greater that is in vs, then he that is in the world:* and except the Lord should thus limit and binde the power of Sathan, no man liuing could euer stand against him: God restraines him and keepes him as a Lyon within barres and grates.

Secondly, he restraines their rage and malice, as he did, *Luke 8. 33.* where he turned the rage of the Diuels, from the man that was posselt with them, vnto the swine: Gods goodnesse is more able and ready to preserue vs, then Sathans malice is to destroy vs.

Gg 2

Thirdly,

Reasons.

11

2.

3.

Thirdly, God defeats the plots and purposes of these euill spirits, *Zach. 3. 1. 2.* his wisdom overreaches all their subtilties, and watches ouer vs more effectually to saue, then they with all their subtilties can doe to cast vs away.

4.

Fourthly, God endues vs with grace and strength from aboue, to resist and stand fast, that they may not preuaile against vs; for it is not our owne strength we stand by, but it is the power of God, *1 Cor. 12. 9.* *His grace and his power is all-sufficient to preserue vs.*

5.

The last maine Reason is from Christ himselfe, for he is Sathans vanquisher, and he is our Captaine and Protector, and therefore it must needs follow that Sathan shall be ouerthrowne, and neuer preuaile; and that we shall neuer be ouerthrowne but euer preuaile: That Christ himselfe is Sathans vanquisher and ouercommer, we may see in that, *Gen. 3. 15.* *Hee shall breake Sathans head, Rom. 16. 20: He shall treade Sathan vnder our feet shortly, 1 Iohn 3. 8.* *He it is that doth loose and vndo the workes of the Diuell: he foyled the Diuell hand to hand in all his temptations, Math. 4. 11.* And he it was that rebuked the Diuell, and cast out those foule spirits in his life, as appeares in many stories of the Gospell: And at his death, he it was that destroyed them, *Heb. 2. 14.* *He destroyed through death, him that had the power of death, that is the Diuell,* saith the Apostle; at his death he spoyled them, and triumphed ouer all the powers of darkenesse openly vpon the Crosse, *Colos. 2. 16.* therefore Sathan must needs be overcome, & can neuer preuaile. Secondly, Christ is our Captaine and Protector, and therefore we cannot be overcome, but must needs preuaile,

Luke

Luke 22. 42. Sathan desires to winnow enery one of vs, that is, to destroy vs ; but *I haue prayed for you* (saith our Sauiour) *that your faith faile not.* Sathan he is a daily Sutor to God against vs , Christ Iesus hee supports vs, and is a continuall Sutor to his heavenly Father for vs ; Now, if the Diuell shall be heard before Christ Iesus, then we may perish: But if Christ Iesus shall be heard in heaven before the Diuell; then it is vterly impossible that euer the euill Angels should preuaile against vs.

The vses of this poynt are these. The first is for reproofe: It serues to reprove an ouer-weening conceit that many men haue of a possibility of Sathans preuailing against Gods children, to cast them out of Gods fauour; some hold it as a generall & common possibility against all Gods children, that Sathan may separate them from the loue and fauour of God, and they plead hard for it too; but these are but the Diuels pleaders & proctors against God; and wherein can they doe better seruice for the Diuell against God, and against his wisdom, and power, and mercy, and truth, and promises? what better Aduocates can there be for hell, then these Papists, and Arminians, and others, that hold this blasphemous error, are? They doe highly aduance and magnifie the Kingdome of darkenesse, & ascribe more to it, then to the kingdome of light, ascribing a preuailing power to the kingdome of darknesse against the kingdome of light; for, is not euery true beleeuers a member of the kingdome of light? if therefore the euill Angels can separate any one true beleeuers from the loue of God in Christ, then the kingdome of darknes shall preuaile

Ipe. 1.

before the Kingdome of light : Oh blasphemous, impious, and odious conceit !

2.

Secondly, It is for reproofe of some others, that are onely tearefull and timorous of their owne particular estate, that say in themselves, oh ! surely I shall fall away from God; though the Diuell be not able to plucke away others from God, yet he may pluck me away, the wicked fiend haunts me sore, and surely hee will plucke mee away from God before he hath done with me : Poore soules, they would faine come neerer to God, and be better perswaded of their estate, but they dare not be so bold, or cannot be so strong : Well, come and let vs reason together : Satan thou saiest will neuer let thee alone, he is alwaies tempting thee, and therefore hee will at last surely plucke thee away from God : Oh thou of little faith, why dost thou thus vex and wrong thy selfe ? why wilt thou giue sentence with thine enemy against thy selfe ? Is it not enough for the Diuell to bragge and boast that he can pull thee out of Gods hands, but thou wilt beleue him, and giue sentence on his side, and say as he saith ? Tell me, hath not God kept thee from him hitherto ? and wilt thou distrust him now, whose truth and sauing mercy thou hast had so long experience of ? Dost not thou thinke in thy conscience that the Diuell hath alwaies done his worst against thee, euer since thy first conuersion ? and yet through Gods mercy he hath not preuailed hitherto, to *separate thee from the loue of God in Christ Iesus*, but thou art still preserved ; why then dost thou distrust that he shall preuaile hereafter ? God is as strong to vphold thee as euer he was ; thy selfe, if thou

thou beest a true beleeuer, doest daily grow in grace and so art more able to stand fast euery day then other, though happily thou feelest it not; and the diuell is weaker and more hartlesse euery day then other against thee, as hauing laboured in vain all this while, why therfore art thou thus discouraged? beleeu not Sathan, checke thy selfe for this vnbeleeuing heart, and gather better spirits, and put on more comfortable resolutions, cast thy soule and state confidently on the Lord in faith in Christ, and in obedience to his will, assure thy selfe, that thou being a beleeuing soule, God hath set his marke vpon thee, and therefore rest thou vpon him, and all these euill Angells shall neuer be able to plucke thee out of the protection of his loue in Christ.

The second vse is for comfort, here is matter of sound and singuler consolation to all true beleeuers. First, against euill Angels themselues; secondly, against their temptations; thirdly, against our sinnes: Sathan is the euill Angell, his temptations are his instruments whereby he workes, and sin is his worke; here is our comfort, that neither Sathan himselfe, nor his instruments, nor his works, shall euer preuaile against vs, to plucke vs away from God. First, here is matter of comfort against Sathan himselfe, and all the aduantages he hath against vs feare them not, for they shall neuer be able to cast thee out of the estate of grace, and of Gods loue. Lift vp thy heart and consider how God hath furnished thee with particular comforts against all the particular aduantages that the euill spirits haue against thee: First, thou wilt say, the euill Angels are very many; true, but what then?

Did

vse 2.

Did not Christ euen with one word cast out a Legion of Diuels at once out of one man? *Marke* 5. 8. then neuer feare them for their multitude; that one onely God is infinitely more than innumerable Diuels; Yea, but secondly, they are very strong: It is true, Sathan is the strong man indeed, but Christ is a stronger man, *Luke* 11. 22. and ouercommeth him; The Diuell is a roaring Lyon; it is true, yea, but Christ is a Lyon too, & a ruling & raigning Lyon, he is the Lyon of the Tribe of *Iudah*, the royall Tribe, he rules all, and he makes that other Lyon the Diuell when he comes in presence to crie out and roare for feare and anger, *Luke* 4. 33. 34. an vncleane Diuell cryed out with a loud voyce, saying, *Oh! what haue wee to doe with thee? &c.* therefore neuer feare them for their strength; Yea, but thirdly, they are very malicious against vs, what then? God is very louing and gracious to vs: If the King fauour any man, and carry a speciall loue towards him, what though the subiect hate and maligne him, the Kings fauour will keepe him farre enough out of the reach of their malice; and is not the loue and fauour of God to his children a farre greater shelter from the Diuels malice? Fourthly, yea, but they are very subtil; what though they be? There is no subtilty can stand against God: Christ is our wisdom *1 Cor.* 1. 30. and therefore what need we feare their subtilty? Yea, but they are very actiue and nimble, they can speedily passe from one place to another; what then? God is alwaies present in all places alike; where-soeuer thou art, God is there present and ready to keepe thee, before euer the Diuell can come at thee

to

to annoy thee : Yea, but sixthly, they are very busie and watchfull they sleepe not : It is true, behold also, *He that keepeth Israel neuer slumbreth nor sleepeth.* The Diuell alwayes watcheth ouer vs for euill, and not for good ; but our heavenly Father alwayes watcheth ouer vs for good, and not for euill, therefore feare them not : Yea, but seventhly, they are very well provided and appointed against vs ; It is true, but I hope heaven is better appointed & furnished then hel: What is all their prouision, to the prouision of the Lord of hostes, that hath all Creatures of heaven and earth at his full command ? Yea, but eighthly, they haue very much experience : Yea, but what is their experience which they haue gotten in some fīue or sixe thousand yeares, to match with the knowledge and wisedome of God, which hath beene from all eternity? The Diuell knowes vs, and our fashions and dispositions, but as a spie, and as a captious censurer : but God knowes vs as our maker and Ruler, and gracious disposer of all our wayes ; Why therefore should we feare Sathan for his long experience? Yea, but lastly, they are very dangerous : It is true, where Sathan rules hee is so, but God will plucke his children out of their pawes and clutches, as a prey to himselfe, and make them dwell safely vnder the shadow of his wings ; why then should we be discomfited at the dangerousnesse of these enemies ? Therefore feare none of these aduantages, which the euill spirits haue against vs, for we see wee haue particular comforts in Scripture against them all. Wherefore, all you that are true belecuers, comfort your selues in God, your estate is good, and

Your saluation sure through Gods mercy, euena-
gainst all the diuels in hell ; And therefore let vs bee
perswaded resolutely of it, and comforted through-
ly by it, and blesse God for euer for it, through Ie-
sus Christ.

Secondly. This serues also to comfort vs against
the temptations of Sathan, which are his engines and
instruments, surely we are in safety against these also;
for if the euill spirits themselves cannot plucke vs
from God, but that wee are in safety against them,
then comfort your selues, ye are in safety also against
all their engines too; all their temptations shall not
doe it; I doe not say, that Gods children shall not be
tempted at all ; for they must neuer looke to be free
from temptation while they are on the earth, if they
be Gods children ; but I say, here is a warrant for vs
that we shall neuer be vterly ouercome by Sathans
temptations. Tell me, thou true-beleeuing soule, that
hast true faith, though it be but little, art thou per-
swaded that God loues thee in Christ ? Thou wilt say
yes, I am ; why, then tell me further, if God doe loue
thee, canst thou euer thinke that God will euer suffer
thee to bee cast away by a scuruy temptation of a
cursed diuell ? I aske it thee againe ; if God doe loue
thee, canst thou euer thinke that he will suffer thee to
be cast away by any scuruy temptation of a cursed
diuell ? No, he cannot, nor he will not ; it is as im-
possible, as for heauen to be swallowed vp of hell ; *God*
knowes how to deliuer his (saith the Apostle,) either
God will preuent the temptation, that wee shall not
be tempted at all ; or if we be, God will qualifie the
temptation, that it shall not be too strong against vs ;

or else he will giue vs strength against the strongest temptation, that it shall not be too hard for vs ; or if we be ouer-matched with the temptation for a while, yet God will recouer vs by his spirit, and make vs to take better hold of him for the time to come, and so the issue shall be good : All this God hath past his word for, 1 Cor. 10. 13. *God is faithfull, which will not suffer vs to be tempted aboue that we are able, but will euen giue an issue with the temptation, &c.* God hee pawnes his faithfulness for the confirmation of it, therefore let vs embrace this heavenly truth, and build surely vpon it, and take sound comfort in it, and then we shall most surely be safe against all Satthans temptations.

Thirdly, it is comfort to vs against our sinnes, they are the Diuels workes, and these shall not seperate vs from GOD wholly : For some man might say, *Paul* thou tellest vs all this while that the euill Angels shall not seperate vs from God ; But what comfort is this ? *Our sinnes they doe separate vs from God, Isay 59. 2.* What sayest thou to them ? But the Apostle knew what he said, for if we be safe from the euill Angels themselues, then surely we are safe from their workes ; if any thing can separate vs from God, then sinne can ; and if sinne can, then the euill Angels can : But the euill Angels cannot, & therefore sinne which is their worke cannot : So farre as sinne preuailes, so farre it may separate vs ; if it preuaile for a time, then it separates vs for a time from God, that is, in our sence and feeling, but such breaches are made vp by daily repentance, faith, and Christs intercession ; but if it preuaile for euer, then it will sepa-

rate vs for euer from God, but they cannot preuaile ouer the faithfull for euer : But when the Apostle tels vs the euill Angels shall neuer separate vs from God; it is as much, as if he had said, that God will not suffer vs to be wholly ouer-come of sinne, 1 *Iohn* 3. 9. nor to fall into those sins that may separate vs wholly from him, for then the euill Angels may separate, it sinne may, which is their worke, Here is the loue of God in Christ ; first, Gods loue, and loue covers a multitude of sinnes, it is so with men, much more with God ; and secondly, Christ Iesus he takes away our sinnes, and hath pulled downe the partition-wall of our sinnes, that they cannot separate vs from God : So wee see that neither the euill Angels themselves, nor their temptations, nor sinne can euer separte vs from God. These comforts God affoord vs in his word for his children, and therefore let vs take hold of them : And now that wee are to come to the Sacrament, what vse are we to make of it ? The Sacrament is a seale of Gods word ; then make this vse of it, to seale vp that word to our soules that we haue now heard: the Sacrament seales & swears to vs that all is true that God saith in his Word ; the Sacrament is a pledge and token that God giues vs of the truth of his Word: Hast thou heard then that all the euill Angels with all their power and malice, shall neuer be able to separte thee from the loue of God in IESVS CHRIST? then now receiue the Sacrament as a seale thereof, that as verily as thou receiuest the Bread and Wine, so truely dost thou receiue the Body and Blood of Christ, that is the benefit & the merits thereof, the loue and mer-

cy of God in Christ, and therefore take Christ here, and take all things with him; He that giues thee Christ in the Sacrament, giues thee all things with him, *grace, mercy, peace, comfort, forgiveness of sinnes,* and what not? Therefore let vs now make vse of the Sacrament to seale vp the truth of Gods word to vs, that we haue now heard, and let vs intreat God to stirre vp our hearts to a holy vse of it, that so it may assure vs of the certainty of our saluation, and let vs not lissen to Sathan, but let vs hearken to God in his word and Sacrament, that so we may stand fast, and *hauing fought a good fight, and finished our course,* wee may enioy the Crowne of life, which God will giue vs at that day.

The last Vse is for Instruction, teaching vs to vse the meanes, for the procuring and enioying of this safety; for though it be certainly confirmed; that the euill spirits shall neuer preuaile against vs, neither by themselves, their temptations, or sinnes, to *separate vs from the loue of God in Christ Iesus*; yet such meanes must of necessity be vsed whereby this end may be attained vnto: and take this for a warning, that they that are not carefull to vse the meanes in some true measure, may iustly suspect that as yet they haue not any knowne interest in this priuiledge: And therefore here we must learne, first, what wee are to auoide; secondly, what wee are to doe, that so we may enioy this safety: and thirdly, the meanes to helpe vs in both these. First, what wee are to auoide; and first, doe not thou dare them nor prouoke them; It is not good to prouoke Wasps and Hornets, but it is much worse to prouoke Diuels.

Vse 3.

Some rude people will dare the Diuell, and challenge, and bid the wicked fiend to come if he dare, and to doe his worst, &c. Silly wretches, the Diuell laughs at them, to see how toole-hardy they are against him, that hath them in his clutches already: Nay beloued these enemies are eager enough against vs of themselves, they need no prouocation; as long as he is the challenger of vs, and giues the on-set on vs, we haue our warrant to fight against him, and a promise of protection and deliuerance: But when we are the challengers, and giue the on-set vpon him, if euer we be foyled, as vsually it so fals out, it was our owne seeking, and wee haue our mends in our owne hands. Secondly, raile not at him, nor reuile him; though he come against thee as *Goliath*, rayling against the liuing God, cursing & blaspheming, yet doe thou goe against him as *Danid*, peaceably, and holily, in the name of the Lord of hostes, and then be sure of victory; Learne of the Arch-Angel, *Iude 9. Not to raile against the Diuell*, but say as hee said, *the Lord rebuke thee*; and if it be spoken in faith, it is the soarest sneape, that thou canst giue him: not I desie thee, auant cursed fiend, and such like; these are but bug-bears: but this, *the Lord rebuke thee*, being vttered by faith on earth, and answered by audience in heauen, quailes him soundly. Thirdly, reason not with him, if once he can bring thee to parlee with him, as hee did *Eue*, then he hath halfe caught thee already; he is a cunning Sophister, he will put many trickes and fallacies vpon thee: And hee is a strong reasoner; no man is able to answer him in reason, though he should vse no deceit. Fourthly, be-
leue

leeue him not, whatsoeuer he saith, wilt thou beleene a common lyer? he is the common father of lyes, and of lyers too; though he speake truth, beleue him not in the speaking of it, for he hath some sinister intent in it, and so helies euen in speaking truth. This is the first Inlet of Sathan into the heart, to beleue his suggestions, and therefore beleue nothing that comes from him, hold him not parlee, and hee shall neuer hurt thee. Lastly, giue no way to him, no, not in the least passage; he is a subtile serpent, if hee get in but the head, but the fastening of an euill motion vpon thee, he will soone winde in the whole body.

Secondly, here we must learne what is to be done that we may be in safety against these euill spirits:

First, we must stand fast.

Secondly, we must resist; but you will say, what cares he for any resistance? yes, he doth, *James 4. 7. Resist the Diuell, and he will flye from you. 1 Pet. 5. 8. 9. Your aduersary the Diuell, as a roaring Lyon walkesh about seeking whom he may deuour.*

Thirdly, here we must learne the meanes, both how to auoyde, and how to doe these things:

The first is Resolution.

The second is Strength.

The third is weapons; specially *Sword* and *Buckler*, the *Word* and *Faith*.

The fourth is Skill.

The fifth courage.

The sixth Watchfulnesse.

The seauenth Prayer.

The eighth Patience.

The ninth Perseuerance.

FINIS.